

T H E
H I S T O R Y
O F
G R E E C E.

By Way of
QUESTION *and* ANSWER.
In Three PARTS.

- I. A Geographical Description of all those Countries which were anciently called GREECE; viz. *Epirus, Peloponnesus, Greece properly so called, Thessaly, Macedon, and the Grecian Isles.*
- II. A short historical Account of the Kingdoms of *Sicyonia, Argos, Thebes or Bæotia, Corinth, Sparta or Lacedæmon, and Athens.*
- III. Of the Religion, Laws, Customs and Manners of the *Grecians*; viz. Of their Priests, Temples, Altars, Oracles, Sacrifices, Oaths, Prayers, and Divination. Of the Laws of *Lycurgus, Draco, Solon, and the Areopagus.* Of Military Customs; of the *Olympian, Pythian, Nemean, and Isthmian Games*; of the *Ostracism*, of Education, Women, Marriage, Funeral Ceremonies, and Arts and Sciences.

For the Use of SCHOOLS.

L O N D O N:

Printed for C. HITCH and L. HAWES, H. WOODFALL,
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COOPER. MDCCLXI.

THE HISTORY OF GRECE

By Way of
Question and Answer
In Three Parts.

- I. A Geographical Description of all those Countries which were anciently called Greece: viz. Egypt, Palestine, Greece properly so called, Thracia, Macedonia, and the Greek Isles.
- II. A Short Historical Account of the Kings, Princes of Greece, Emperors of Constantinople, and the Emperors of the East.
- III. Of the Religion, Laws, Customs and Manners of the Greeks; the Of their Priests, Temples, Altars, Oracles, Sacrifices, Games, Festivals, and other Particulars. Of the Laws of the Greeks, and the Manners of the Greeks; of the Education, Manners, and Learning of the Greeks; of Education, Manners, Learning, Natural History, and Arts and Sciences.

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P R E F A C E.

IN compiling the following Sheets on the History of Greece, which are intended only for the Use of Boys at School, I have had Regard chiefly to two Things: First, that it might be suitable to their Capacities; and Secondly, agreeable to their Inclinations. In order to the First, I have avoided entering into the Discussion of any doubtful or difficult Points relating to their Civil History, or any abstruse and puzzling Questions concerning their Religion. In order to the Second, I have dwelt chiefly on such Parts of their History as I thought would raise Surprize and

P R E F A C E.

Admiration, or excite Curiosity; being perswaded that at their Time of Life Instruction is best convey'd, if possible, by way of Entertainment.

Between the Age of Eight and Twelve seems to me the proper Time to kindle in the Mind a Love of Books and Learning, which I believe will be better done by endeavouring to please the Imagination, than by trying so early to inform the Judgment. Not that I would have the reasoning Faculty at all neglected, as soon as it begins to shew itself, but I believe in the Generality of Children we must wait a little longer for the proper Season of cultivating it.

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T H E
H I S T O R Y
O F
G R E E C E.

P A R T I.

*Giving an Account of all those Countries
which were anciently called Greece.*

Of GREECE in General.

Quest.



HERE is the Country which
was formerly called Greece?

Ans^r. It is the Southern Part
of what is now call'd Turkey in
Europe; being situate between
the *Ægean* Sea (now call'd the *Archipelago*) to the
East, the *Cretan* or *Candian* Sea to the South, the

B

Ionian

Ionian Sea to the West, and Illyria and Thrace (now call'd Sclavonia) to the North.

Q. How is it situated with regard to Latitude and Longitude?

A. It lies betwixt the 36th and 43d Degrees of Latitude, and betwixt the 19th and 25th Degrees of Longitude, Eastward.

Q. How is the Climate?

A. The Air is exceeding temperate and healthy, the Soil for the most part fruitful, abounding with Corn, Wine, and many delicious Fruits.

Q. Are there not some famous Mountains in Greece?

A. Yes. *Oëta*, a Mountain of *Thessaly*, between Mount *Pindus* towards the North, and *Parnassus* to the South. This Mountain is made famous by the Death of *Hercules*, occasion'd by his putting on an envenom'd Shirt, sent him by his Wife *Dejanira*. Mount *Olympus*, in *Thessaly* also, feign'd by *Homer* to be the Habitation of *Jupiter* and the Gods. And the Hills of *Parnassus*, *Pindus*, and *Helicon*, sacred to the *Muses*.

Q. Which are its principal Rivers?

A. *Styx*, a Fountain of *Arcadia*, the Waters of which were so extremely cold, that it was present Death to whomsoever drank of them. They also corroded Copper and Iron, and broke any Vessel they were put into. It is thought by some, that *Antipater* poison'd *Alexander* the Great with this Water. These noxious Qualities occasioned the Poets to feign it one of the Rivers of Hell. *Acheron* is another, and is feigned, by the Poets, to be that over which *Charon* ferries the departed Souls: It is a River of *Epirus*. *Alpheus* is a large River rising out of the Mountain *Stymphalus*, and watering the Countries of *Elis* and *Arcadia*. On the Banks of this River

River the *Olympic Games* were celebrated. The *Peneus* is a beautiful River of *Thessaly*, watering the Vale of *Tempe*, and running betwixt the Mountains of *Ossa* and *Olympus*: It discharges itself into the Gulph of *Thessalonica*. *Pliny* reports, that it made the Sheep which drank of its Waters Coal-black.

Q. Into how many different States or Countries was Greece anciently divided?

A. Its several Divisions were *Epirus*, *Peloponnesus*, Greece properly so call'd, *Thessaly* and *Macedonia*.

OF EPIRUS.

Q. *How* was Epirus situated?

Ans. In the Western Part of Greece, divided from *Macedonia* and *Thessaly* by Mount *Pindus* and the *Acroceraunian Mountains*.

Q. Which were its principal Cities and remarkable Towns?

A. *Dodona*, famous for the Temple and Oracle of *Jupiter*, situate in a Grove near the Town: In which Temple, as *Pliny* reports, was always heard a Noise, as it were, of small Bells. *Oricum*, *Buthrotum*, and *Ambrachia*, were great Cities in *Epirus*. *Actium* also, a small Town and Promontory of *Epirus*, where was formerly a Temple of *Apollo*, is famous for the Victory of *Augustus Cæsar* over *Pompey the Great*.

Q. When was this Victory obtain'd?

A. In the Year of the World 2024, thirty Years before Christ.

Q. Who were the Inhabitants of Epirus?

A. The *Molossians*, whose chief City was *Dodona*; the *Thesprotians*, whose City was *Buthrotum*; the

Chaonians, whose City was *Oricum*; and the *Acar-nanians*, whose city was *Ambrachia*.

Of PELOPONNESUS.

Q. WHAT is the Situation of Peloponnesus?

A. It is a Peninsula, join'd to the most Southern Part of *Greece* by a narrow Neck of Land, near which was the famous City of *Corinth*.

Q. Whence had the Peloponnesus its Name?

A. From *Pelops* the Son of *Tantalus*: But it is now by the *Turks* called the *Morea*.

Q. How was the Peloponnesus formerly divided?

A. Into six different States or Countries.

Q. Which is the first Division?

A. *Achaia*, whose principal Cities were *Corinth*, *Sicyon*, and *Patrae*.

Q. Are these Cities famous for any thing in History?

A. *Corinth* was remarkable for its exceeding great Riches; for producing several excellent Workmen, as Painters, Architects, and Carvers; for the *Isth-mian Games*, which were celebrated there every three Years in Honour of *Neptune*; and for the magnificent Temple of that God, the Avenue to which was render'd very solemn and magnificent, by Rows of stately Pines on either Side, intermix'd with the Statues of such as had won the Prize at the *Isth-mian Games*. Within the Temple were a Multitude of Brazen *Tritons* and Sea-gods, also the Chariots of *Neptune* and his Wife *Amphitrite*, drawn by Horses of Gold with Ivory Hoofs. The two Deities were curiously carv'd, and by the Side of *Neptune* was young *Palaemon* riding on a Dolphin. *Sicyon* is famous for being the most ancient City that we know of

of in *Europe*, being founded in the Year of the World 1890. At *Patrae* were Temples dedicated to *Minerva*, *Cybele*, *Atys*, *Jupiter Olympius*, and *Diana*; to which last they sacrificed yearly a young Man and a Maid. Hither also the *Grecians* came to consult the Oracles of *Mercury* and *Vesta*.

Q. *What was the particular Ceremony of consulting these Oracles?*

A. They first persum'd their Statues, and hung Lamps round them; they afterwards dedicated at the Altar a Medal made of the Copper of that Country, and then asked *Mercury's* Statue what they had a mind to know, holding their Ear close to it; then stopping their Ears with their Hands, they went out of the Place, and the first Voice they heard when they took their Hands away, was look'd upon as the Answer of the Oracle. At this City the Apostle *St. Andrew* suffered Martyrdom.

Q. *Which was the second Division?*

A. *Elis*, whose principal City was *Olympia*, or *Pisa*, seated on the River *Alpheus*, on whose Banks the *Olympic Games* were celebrated.

Q. *Is not the City Olympia famous for something else?*

A. Yes; the Statue of *Jupiter Olympius*, made by *Phidias*, and reckoned one of the Wonders of the World.

Q. *Can you give a Description of it?*

A. *Pausanias* describes it thus: It is made sitting on a Throne of Gold and Ivory, with a Crown on its Head; its Right-hand holds a Victory of Ivory, its Left a Sceptre of various Metal, with an Eagle at the Top of it. The Garments wrapt about him are of Gold, adorn'd with the Figures of Animals and Flower-de-luces in great Numbers. The

Throne is embellished with Ivory, Ebony, Gold, precious Stones, and a Multitude of emboss'd Figures. At the Foot of the Throne are represented *Theseus*, and the rest of the Heroes that accompany'd *Hercules* to the War against the *Amazons*. All the Place about the Throne is adorn'd with Pictures representing the Labours of *Hercules*. On the upper Part of the Throne are placed the Graces and the Hours, who are the Daughters of *Jupiter*, according to the Poets. On the Basis are seven Golden Figures, viz of the Sun mounting his Chariot, of *Jupiter*, *Juno*, the Graces, *Mercury*, *Vesta*, *Venus*, and *Cupid*, with many others.

Q. Had not this Statue some Fault?

A. Strabo says, it was out of Proportion, being of such a prodigious Bigness, that if it had stood upright, it must have pierced the Roof of the Temple in which it was placed.

Q. Which is the third Division of the Peloponnesus?

A. Messenia, the principal Cities of which are *Messena*, *Pylos*, and *Corona*.

Q. What is there remarkable of any of these Cities?

A. Nothing, except of *Pylos*, which is said to have been the Birth-place of *Nestor*.

Q. Which is the fourth Division?

A. Arcadia, the chief Cities of which were *Tegea*, *Stymphalos*, *Mantineia*, and *Megalopolis*.

Q. What is there remarkable in any of these Cities?

A. Mantineia is famous for the Battle of the *Thebans*, commanded by *Epaminondas*, against the *Lacedemonians*, in which 10,000 *Arcadians* were slain, without the loss of one Man on the other Side. In the Spartan War this City was taken by *Agis*, King of Sparta,

Sparta, by turning the River *Alpheus* against its Walls, and entering in at the Breach which it made. *Megalopolis* was the Birth-Place of *Polybius* the Historian. This City became so desolate, that it gave Rise to the Proverb, *Magna civitas, magna solitudo*.

Q. Which is the fifth Division?

A. Laconia, the principal City of which was *Sparta* or *Lacedæmon*.

Q. How happened this City to be called by the two different Names of Sparta and Lacedæmon?

A. It was usual in those Days for such as built or conquered a City, to call it after their own Names. Thus great Part of the *Peloponnesus* was at several times called *Ægialea*, from *Ægialeus*; *Apia*, from *Apis*; and *Sicyonia*, from *Sicyon*; who were all different Kings of the same Place. *Eurotas*, who built this City, call'd it after the Name of his only Daughter, *Sparta*; she marrying a Youth whose Name was *Lacedæmon*, the Crown, for want of Male-Issue, devolved upon him: And as the City had, in compliment to his Wife, been called by her Name, so to the Country about it he gave his own: But in process of Time this Distinction ceased, and both Appellations were used promiscuously to express the City and Country.

Q. Do you know any Particulars relating to Sparta?

A. It is said to have been built *A. M.* 2997, in the Time of the Patriarch *Jacob*, 1763 Years before Christ; according to which Account it is 983 Years older than *Rome*. *Polybius* says, it was anciently 48 Greek Stadia, or Furlongs in Circumference, which is six *English* Miles.

Q. How is it situate?

A. Partly on a Plain, encompassed on the West and South by the River *Eurotas*; and partly on

the Foot of Mount *Taygetus*, which defends it to the North.

Q. Which is the sixth Division?

A. Argolis, in which were the Cities of *Argos*, *Nemea*, *Troezen*, *Nauplia*, *Mycenæ*, and *Epidaurus*.

Q. What has History left us remarkable relating to any of these Cities?

A. Argos is a very ancient City, founded by *Inachus* in the Year of the World 2197, 346 Years before the Departure of the Children of *Israel* out of *Egypt*. *Nemea* is famous for its adjoining Forest, which harboured a monstrous Lion, the Death of which was one of the Labours of *Hercules*: And to eternize the Memory of their Deliverance, the Inhabitants instituted the *Nemean Games*. At *Epidaurus* was the famous Temple of *Esculapius*.

OF GREECE properly so called.

Q. HOW is this Part of Greece situate?

A. It is bounded on the West by Epirus and Thessaly, on the North and East by the Aegean Sea, or Archipelago, and on the South by the Peloponnesus.

Q. Into how many States or Provinces was it divided?

A. Into Aetolia, Locris, Phocis, Bæotia, and Attica.

Q. Which were the principal Cities of Aetolia?

A. Chalcis, Olenus, and Calydon.

Q. What is there remarkable of these Cities?

A. Nothing, unless it be worth remembering that Meleager killed a monstrous Boar in the Forest of Calydon.

Q. What

Q. What remarkable Towns were there in Locris?

A. Naupactum was the Principal, which is since call'd *Lepanto*, and is become famous for the Defeat of the *Turks* by the *Christians* in 1571, when 30000 *Turks* were slain.

Q. Which were the principal Towns of Phocis?

A. Anticyra and *Delphos*.

Q. What do you know relating to those Cities?

A. Delphos is famous for the Oracle of *Apolla*, which was at the Foot of Mount *Parnassus*. *Diodorus Siculus* tells us, that the first Discovery of this Oracle was owing to a Flock of Goats, which in passing near this Gulf or hollow Cave, always made a great Noise. *Corytas* their Herdsman, being curious to know what might occasion it, examined the Place, and by its Exhalations was inspired with a Spirit of Prophecy. This being rumour'd abroad, abundance of People flock'd thither, upon whom it had the same Effect; but many tumbled headlong into the Gulf, and were never found again; to prevent which Misfortune, a Tripod, or three-footed Stool, was fixed for the Prophet or Prophetess to sit upon.

Q. Who deliver'd these Oracles?

A. At first they chose only the most beautiful Virgins, till one of them being ravish'd by a young Man who came pretending to consult the Oracle, they afterwards admitted none under fifty Years of Age to the Office of Pythones.

Q. How were the Oracles deliver'd?

A. The Prophetess or Pythones, sitting on the Tripod, and seeming to be transported with a divine Rapture, pronounced the Oracle in Verse or Prose, and some suppose she often used a speaking Trumpet, to make her Voice seem more than Human. But

'tis probable we may touch again on this Subject, in the third Part of our Work, to which it more properly belongs.

Q. Which were the principal Towns in Boeotia?

A. Thebes, Aulis, Leuctra, Orchomenos, Platea, Thespia and Cheronia.

Q. What has History left remarkable of any of these Places?

A. Thebes was built by Cadmus in the Year of the World 2620. It is the native Place of Pindar, who used to call it *Heptapyle*, on account of its seven Gates. About 100 Years after the Death of Pindar, this City was so entirely destroy'd by Alexander the Great, that not a House was left standing, but that in which Pindar had lived, which was spar'd out of Respect to his Memory. Aulis is famous for its spacious Port, where Agamemnon and all the Grecian Captains rendezvouz'd before they set sail for Troy.

At Leuctra the Lacedemonians were defeated by the Thebans, under the Conduct of Epaminondas. Orchomenos was formerly of greater Power and Wealth than Thebes; it is famous for the Defeat of Mithridates by the Romans, for the Oracle of Tiresias, and for its strong Horses. Near Platea the Athenian and Lacedemonian Generals, Pausanias and Aristides, defeated the Persian General Mardonius. Cheronia is famous for a Battle gain'd by Philip of Macedon over the Athenians; and also for being the Birth-Place of Plutarch.

Q. Which were the most noted Towns in Attica?

A. Athens, Eleusis, Megara, Decelia, and Marathon?

Q. What are any of these Places remarkable for?

A. Athens was certainly one of the most learned and polite Cities in the World, every thing in it

was

was magnificent, elegant, and worthy of its great Inhabitants. The Areopagus, the Lyceum, the Academy, the Temples, were all grand and sumptuous. *Eleusis* was famous for the Temple of *Ceres*, where the *Eleusinian* Mysteries, so respected amongst the Ancients, were celebrated. *Of which we shall speak in the third Part.* *Megara* was the Birth-Place of *Euclid*. *Marathon* was remarkable for the Victory which 12,000 *Athenians*, under the Command of *Miltiades*, gain'd over 100,000 *Persians*.

OF THESSALY.

Q. *HOW* is Thessaly situate?

A. On the West, towards the Country of *Epirus*, it is bounded by the Mountains of *Pindus*, on the North by *Macedon* and Mount *Olympus*, on the East by the *Egean* Sea, and on the South by Mount *Parnassus* and the Straits of *Thermopylae*.

Q. *How* was Thessaly anciently divided?

A. Into five different Provinces; the *Pelasgi*, the *Estiosia*, the *Magnesia*, the *Phthiotida*, and *Thessaly* properly so called.

Q. *Which* were the principal Towns of Thessaly?

A. *Gomphi*, *Pharsalia*, *Magnesia*, *Metbons*, *Thermopylae*, *Phthia*, *Larissa*, and *Demetrias*.

Q. *What* is there worth remembering of any of these Cities?

A. *Pharsalia* is famous for the Battle won by *Julius Cæsar*, against *Pompey* the Great. *Metbone*, at the Siege of this City *Philip* of *Macedon* lost his Eye. *Thermopylae* is famous for the Death of *Leonidas* and 300 *Spartans*, who all died upon the Spot fighting against the numerous Army of *Xerxes*. *Larissa* was founded by *Acrisius* in the Year of the World 2745; and was the native Place of *Achilles*.

OF MACEDON.

Q. *HOW* is Macedon situate?

A. It is bounded on the East by the *Ægean* Sea, on the South by *Epirus* and *Thessaly*, on the West by the *Ionick* and *Adriatick* Seas, and on the North by the River *Strymona* and the *Mareinean* Mountains.

Q. Which were the chief Towns of Macedon?

A. *Epidamnus* or *Dyrrachium*, *Apollonia*, *Pella*, *Ægea*, *Ædessa*, *Pallene*, *Olynthus*, *Torone*, *Arcontus*, *Thessalonica*, *Stagira*, *Amphipolis* and *Philippi*.

Q. What do you find remarkable in History of any of these Towns?

A. *Pella* was the Capital of the Country, and is thought to have been the Birth-Place of *Philip*, and *Alexander* the Great his Son; the last of which is call'd, by *Juvenal* in his tenth Satire, the *Pellean*. *Ædessa* was commonly the Burial-Place of the Kings of *Macedon*. *Olynthus*, from hence *Demosthenes* named his *Olynthiacs*. *Stagira* was the Birth-Place of *Aristotle*, who is therefore often called the *Stagiritæ*. *Philippi*, near this Place *Pompey* was defeated by *Cæsar*; and *Brutus* and *Cassius* by *Augustus* and *Anthony*.

Of the Grecian Isles.

Q. WHICH are the principal of the Grecian Isles?

A. In the *Ionian* Sea are *Coreyra*, *Cephalene*, *Zacynthus*, *Ithaca*, and *Dulichium*: over-against *Laconia* is *Cythera*, and a little farther Eastward, *Crete*; In the *Ægean* Sea or *Archipelago* are the *Cyclades* and the

the *Sporades*, *Eubœa*, *Scyrus*, *Lemnos*, *Samothrace*, *Lesbos*, *Chios*, *Samos*, and some others.

Q. What is there worthy of Note in any of these Isles?

A. Ithaca is famous for being the Birth-Place of *Ulysses*: *Cythera* is the Place where the Poets say, *Venus* was form'd from the Froth of the Sea, from whence she is called *Cytherea*. *Crete*, the largest of all the *Grecian* Isles, is famous for its Labyrinth, where a certain Monster call'd a *Minotaur*, something betwixt a Man and a Bull, was inclosed; and which was slain by *Theseus*, who afterwards escaped from the Labyrinth by a Clue of Thread, given to him by *Ariadne* the King's Daughter. *Dicæys* who wrote of the Wars of *Troy*, *Epimenides* the Poet, and *Ctesiphon* the Architect, were all Natives of *Crete*. The *Cyclades* and the *Sporades* were several small Islands in the *Ægean* Sea, betwixt *Greece* and *Asia*, the chief of which were *Andros*, *Delos*, and *Paros*, noted for fine Marble. *Eubœa*, the chief City of which was *Chalcis*, is said by some Authors to have been divided from the Continent of *Greece* by an Earthquake. This Island produces a Stone which they call *Asbestos*, of which they make a kind of Linen which is incombustible, and is made clean by casting it into the Fire. *Lemnos* is fam'd by the Poets for the Fall of *Vulcan* from Heaven upon it. *Samos* gave Birth to *Heorphile* the *Samian* Sibyl; and to *Pythagoras* the great Philosopher.

Q. Had not the Greeks some other Settlements in Asia?

A. Yes, particularly in Æolis, Ionia, and Doris.

Q. What is remarkable of Æolis?

A. The Poets call it the Country of the Winds, from the Diversity of Winds that blow hereabouts, and from Æolus a certain King of the Country, who
was

was skilful in foretelling the Course of the Winds, and taught his People the Use of the Sail. Its principal Cities were *Cumæ*, *Phocæa*, and *Elea*.

Q. What is remarkable of Ionia?

A. Some suppose it took its Name from *Io* the Daughter of *Inachus*. The *Ionian* Sea, so call'd, is not that which runs by the Country of *Ionia*, but that which is between *Greece* and *Sicily*. Its principal Cities were *Miletum*, which gave Birth to *Thales* the Philosopher, *Ephesus*, *Smyrna*, *Colophon*, *Heraelea*, *Erythrea*, and *Clazomene*.

Q. What is remarkable of Doris?

A. *Doris* is that Part of the Kingdom of *Caria*, which comes out into the *Ægean* Sea, almost like a Peninsula. Its principal Cities were *Cnidos*, and *Halicarnassus*; the last of which gave Birth to *Herodotus* and *Dionysius*, two celebrated Historians. It was also famous for the Mausoleum of *Artemisia*, which was accounted one of the Wonders of the World.

Q. Give some Account of this Mausoleum.

A. *Artemisia* Queen of *Caria* bore so great a Love for her Husband *Mausoleus*, that when he died, she resolv'd to make her own Breast his Sepulchre, and accordingly drank the Ashes of his Heart, mingled in a Cup of Wine. She also decreed a Prize to him that should write the best Panegyrick in his Praise, which *Suidas* tells us was won by *Theopompus* the Orator. And determining to make his Name immortal, she built a Monument to his Memory, which she called the Mausoleum; which was all of fine Marble, and most exquisite Workmanship. It consisted of four Fronts, each 63 Feet wide, and 25 Cubits high. The Eastern Front was built by *Scæpas*, the South by *Timotheus*, the West by *Leochares*,

chares, and the North by *Briafius*. *Pythus* raised a Pyramid in the Midst, on the Top of which he placed a Chariot and four Horses of Marble. The Height of the whole from the Ground was 140 Feet. And tho' *Artemisia* died of Grief before this Work was finished, it was nevertheless completed; and all sumptuous Monuments are from hence called Mausoleums.

Q. Had not the Greeks some Colonies and Settlements in other Parts of the World?

A. Yes; they had Settlements in Sicily and in some Parts of Italy. Of which some Account may be given in the second Part of this Work, as Occasion shall offer.



*and the North by Bosphorus. It was raised a
Pyramid in the Middle, on the Top of which he
placed a Statue and four Statues of his Children.*

*And the Western side of this Pyramid was
never finished, it was never built's completion
and the Egyptian's are from hence
called Pyramidians.*

*Pyramid is the Greek Name of this
Pyramid.*

THE HISTORY OF

G R E E C E.

P A R T II.

SECT. I.

Of the ancient Kingdom of SICYONIA.

Q. WHEN was this Kingdom established?
A. If what *Eusebius* says is true, it was
 established about 150 Years after the Flood, and
 may challenge a superior Antiquity to most King-
 doms in the World. But Sir *Isaac Newton*, and
 other Chronologers, place it much lower,
 Q. By

Q. By whom was it founded?

A. Ægialeus is the supposed Founder of it, from whom it was for many Years called *Ægialea*: It was afterwards called *Apia*, from *Apis*, another of its Kings, and lastly *Sicyonia*, from *Sicyon*.

Q. How long did this Kingdom continue?

A. From its supposed Foundation by Ægialeus, to the Death of Zeuxippus, its last Monarch, was 962 Years.

Q. What followed after the Death of Zeuxippus?

*A. The Kingdom was for some time govern'd by the Priests of *Apollo Carneus*, till at last it became subject to the Kingdom of *Argos*.*

Q. Has History left nothing remarkable of any of these Kings?

*A. Its early Period being before the Use of Letters was introduced into Greece, hath left it involv'd in so much Obscurity, that some have almost questioned its Existence. As nothing therefore can be certainly known of this Kingdom, we shall pass on to the next in Antiquity, which was *Argos*.*

SECT. II.

Of ARGOS.

Q. WHEN was this Kingdom founded?

A. About the Year of the World 2148, which is 1080 Years before the Beginning of the Olympiads.

Q. Who was its Founder?

*A. Inachus, commonly called the Son of *Oceanus*, probably from his coming by Sea out of *Egypt* into *Greece*.*

Q. Who

Q. Who succeeded him?

A. His Son *Phoroneus*, who drew together the scatter'd People, and incorporated them in a City which he built for them, calling it after his own Name *Pharonium*. To him succeeded his Son *Apis*, who dying without Issue, was succeeded by his Nephew *Argus*. Who was also succeeded by several other Kings, of whom History has left nothing that is either worth recording, or that can be depended on, till *Perseus* their fifteenth Monarch.

Q. Who was this Perseus?

A. He was the Grandson of *Acrisius*, who being informed by the Oracle, that his Daughter *Danaë*, should have a Son that would procure his Death, kept her under close Confinement, that she might not converse with any Man. But *Jupiter*, as the Poets say, came to her in a Shower of Gold, and left her with Child of *Perseus*.

Q. What may probably be the literal Truth of this Story?

A. That her Uncle *Prætus*, or some other Person, brib'd her Keepers with a large Sum of Money, and got her with Child; and then to save her Honour, father'd the Child upon *Jupiter*. Or perhaps the Poets, in telling the Story, purposely concealed the Truth, under the Allegory of a Golden Shower.

Q. What follow'd?

A. When it came to the Ears of her Father *Acrisius*, that she was brought to bed, he order'd the Child with its Mother to be cast into the Sea, in hopes of destroying them, but they were miraculously conveyed to the Island *Seriphus*, where he was brought up by *Diæys*, the Brother of *Polydectes*, King of that Island, as his own Son, and early signaliz'd his Courage in destroying of Monsters, particularly

early the *Gorgon Medusa*, the Figure of whose Head he placed as a Trophy in the Middle of his Shield. When he grew up he marry'd *Andromeda*, after having rescu'd her from a Sea Monster, and then set sail with her to *Argos*, to visit his Grandfather.

Q. Was not Acrisius afraid to see him?

A. Yes; and therefore when he heard of his coming, he privately retired into *Thessaly*; but *Perseus* also being driven thither, and being accidentally present at the Celebration of some Funeral Games, he threw a Disk, or Quoit, which fell upon *Acrisius's* Foot and kill'd him, and thus unwillingly fulfilled the Oracle.

Q. Did not Perseus upon this succeed his Grandfather in the Kingdom of Argos?

A. Yes; but he removed the Royal Seat from *Argos*, and founded a new City and a Kingdom, which he called *Mycenæ*: So that the Period of the Kingdom of *Argos* is by many dated from the Death of *Acrisius*, after it had lasted 544 Years. But the Generality of Historians consider the Kingdom of *Mycenæ* only as a Continuation of that of *Argos*, and therefore carry it down under the same Succession of Kings for many Years after.

Q. What did Perseus after he had settled himself at Mycenæ?

A. Some say, he conquer'd the Kingdom of Persia, which from him took its Name. But this is doubtful.

Q. Who succeeded him?

A. Euristheus, the Son of Sthenelus, who imposed upon Hercules all his Labours.

Q. How happened that?

A. Hercules being a Youth of great Courage and Virtue, and nearly related to the Crown, Euristheus grew

grew very jealous of him, and put him upon many desperate Attempts in hopes to get rid of him. *Hercules* perceived his Drift; and consulting the Oracle what he should do, he was answered, It was the Will of the Gods that he should serve *Euristheus* twelve Years. This threw him into so great a Melancholy, that for some time he was not in his right Senses, during which Period he committed many desperate Acts; among the rest, he put away his Wife *Megara*, and slew 12 Children which he had by her; for which Reason *Euristheus* imposed on him twelve Labours, as an Expiation for their Murder.

Q. What were the twelve Labours of Hercules?

A. 1. He slew the *Nemean Lion*, whose Skin was impenetrable; for which Reason he ever after wore it on his Shoulders. 2. He kill'd the *Hydra* with two Heads. 3. He overcame the *Centaur*, and brought the *Erymanthian Boar* alive upon his Shoulders to the City. 4. He caught the Hart with golden Horns, after having hunted it a Year on Foot. 5. He cleansed the Stable of *Augus*, which 30,000 Oxen had stood in for many Years, by turning the River *Alpheus* into it. 6. He chased away those mischievous Birds which infested the Country near the Lake *Stymphalis*, and are said to have lived on human Flesh. 7. He fetched away from *Crete* the *Minotaur*, a Monster betwixt a Man and a Bull, which *Pasiphaë*, the Wife of *Minos* King of *Crete* is said to have fallen in love with. In this Expedition he assisted *Jupiter* to conquer the *Titans*; and having reconciled that God to *Prometheus*, he delivered him from Mount *Caucasus*, where a Vulture had continually prey'd upon his Liver. 8. He fetch'd from *Thrace* the Mares of *Diomedes*, who fed them with the Flesh of such Strangers as travelled that

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Way, but first he threw their Master to be devour'd by them. 10 He conquer'd the Army of the *Amazons*, and took from *Hipolyta* their Queen the finest Girdle in the World. 11. He went down to Hell, and brought from thence the three-headed Dog *Cerberus*. 12. He slew the Dragon which defended the *Hesperian* Gardens, and brought from thence the Golden Apples.

Q. Are these Stories thought to be literally true?

A. No; they are probably Poetical Fictions, under which either some Moral Truth is inculcated, or some Historical Fact conceal'd.

Q. Who succeeded Euristheus?

A. His Uncle *Atreus*, the Son of *Pelops*, who being entrusted with the Government during an Expedition of his Nephew into *Attica*, secured it to himself; and thus the *Pelopidae* got the Ascendant over the Race of *Perseus*, which only subsisted now in *Hercules* and his Children.

Q. Who succeeded Atreus?

A. His Son *Agamemnon*, who was accounted the wealthiest and most powerful Monarch at that Time in all *Greece*. For which Reason he was chosen General of the Expedition against *Troy*, of which the Rape of *Hellen*, by *Paris*, was the Occasion, and which is the Subject of *Homer's Iliad*.

Q. What happened to Agamemnon after this Expedition?

A. At his Return to *Mycenæ*, he was murder'd by his Wife *Clytemnestra* and his Cousin *Ægistus*, who, during his Absence, had lived in unlawful Love together. Having committed this Murder, they seized the Government, and held it ten Years, till *Orestes*, the Son of *Agamemnon*, (who had been privately convey'd into *Phocis* by *Electra* his Father's

ther's Sister) grew up to Man's Estate, who then, to revenge his Father's Death, kill'd his Mother *Clytemnestra*, with her Gallant *Ægisthus*, and ascended the Throne himself.

Q. Is not something remarkable recorded of Orestes?

A. His Friendship with *Pylades*, the Son of *Strophius*, with whom he had been brought up. They are reported to have been so exactly like each other, in Face, Shape, Voice and Temper, that when *Thoas* King of *Taurica* would have put *Orestes* to Death, and each of them came affirming himself to be *Orestes*, desirous each to die for his Friend, the King could not possibly determine which was the right Person.

Q. Who succeeded Orestes?

A. His Son *Penthilus*, after whose Death the *Hæradidæ*, or Descendants of *Hercules*, made themselves Masters of the Kingdom, and also of the greatest Part of the *Peloponnesus*, which they held till the Conquest thereof by the *Macedonians*.

SECT. III.

OF THEBES, or, BOEOTIA.

Q. WHEN was this Kingdom founded?

A. About the Year of the World 2550, 400 Years later than that of *Argos*.

Q. Who was its Founder?

A. *Cadmus*, the Son of *Agenor*, King of *Sydon*; who being sent by his Father in search of his Sister *Europa*, whom *Jupiter*, in the Shape of a Bull, had run away with, and commanded not to return without her, after having search'd for her long in vain,

he

he retir'd into *Bœotia*, and built the City of *Thebes*, which was the Capital of the Kingdom. He is universally allow'd to be the first who introduced Letters into *Greece*; his Alphabet consisted only of sixteen Letters. He also taught his People Trade and Navigation, and first introduced the Art of making Brass amongst them, from whence that Metal was call'd *Cadmean*.

Q. Who succeeded him?

A. His Son *Polydorus*, who, by the Daughter of *Nycteus*, had a Son whom he named *Labdacus*; who being under Age at her Father's Death, was left to the Care of *Nycteus*. Now *Nycteus* had another Daughter named *Antiope*, who was stoln away by the *Sicyonians*, and in endeavouring to fetch her back *Nycteus* was slain. At his Death he left the Care of the young King *Labdacus* to his Brother *Lycus*, who managed Affairs so prudently, that *Labdacus* at his Death, which happen'd soon after he came of Age, entrusted his young Son *Laius* to his Care.

Q. What follow'd?

A. *Lycus* prosecuted the Quarrel of his Brother with the *Sicyonians*, and got his Niece *Antiope* deliver'd to him too; but upon Pretence of some ill Usage which she received at his Hands, her two Sons, *Zethus* and *Amphion*, came against *Thebes* with an Army, and besieged it. *Lycus* having first conveyed the Infant King privately away, marched out of the City and gave them Battle, where, having the Misfortune to be slain, the two Brothers usurped the Kingdom.

Q. Is this the *Amphion* who is said by the Poets to have rais'd the Walls of *Thebes* by the Harmony of his Lyre?

A. It

A. It is. But the Meaning of it can only be, as *Stanyan* observes, that by the Force of his Eloquence he wrought upon a rude, illiterate People, to confirm him in his Usurpation. However, he and his Brother soon dying, the Kingdom was again restored to *Laius*.

Q. Is not the Story of *Laius* something extraordinary?

A. His Misfortunes and those of his Son *Oedipus*, furnish'd a horrid Subject to the Muse of *Sophocles* the Greek Tragedian.

Q. Relate them in as few Words as you can.

A. *Laius* having married *Jocasta*, the Daughter of *Menæceus*, was forewarn'd by the Oracle, that the Son he should have by her, would kill him. To prevent this, *Laius* expos'd him to the wild Beasts in the Woods, but he was preserv'd by some Shepherds belonging to *Polybus*, King of *Corinth*, and presented to their Master, who brought him up as his own Son. But when *Oedipus* grew up, and came to know that he was not the Son of *Polybus*, he grew uneasy, and resolv'd to enquire of the Oracle concerning his Parentage. *Laius*, at the very same time, was urg'd with a Curiosity, to enquire what was become of his Son. So meeting together at *Delphos*, in some Scuffle that happened betwixt their Servants, *Oedipus* unhappily killed his Father; both of them entirely unknown to each other.

Q. What followed?

A. *Laius* being thus dead, *Creon*, the Brother of *Jocasta*, usurp'd the Throne. But the Neighbourhood of *Thebes*, being at this time infested with a certain Monster, called the *Sphinx*, who destroyed all Passengers, that could not expound her Riddle: *Creon* caus'd it to be proclaimed thro' all *Greece*, that whosoever could expound the Riddle, should have

Jocasta

Jocasta to Wife, and with her the Crown of *Thebes*, which *Oedipus* perform'd; and thus he unknowingly marry'd his Mother, and became possessed of his Father's Crown.

Q. What was the Riddle?

A. It was this. *What is that which in the Morning goes upon four Legs, at Noon upon two, and at Night upon three?* Which *Oedipus* expounded thus: Man in his Infancy, the Morning of Life, crawls upon his hands and Feet; as he grows to Maturity, he walks upright on his Legs; and in old Age, the Evening of Life, he is forc'd to support himself with a Staff.

Q. What was the Consequence of this incestuous Marriage?

A. He had by her two Sons, *Eteocles* and *Polynices*, but a Train of Misfortunes pursued him, and being at last made sensible of what he had done, he in Grief and Distraction tore out his Eyes, and his Wife *Jocasta* hanged herself.

Q. Who succeeded him in the Government?

A. It was agreed between his two Sons, *Eteocles* and *Polynices*, that they should reign alternately, each of them a Year; but *Eteocles*, the Elder, after he had reign'd his Year, refused to resign; upon which *Polynices* went to *Argos*, and having marry'd the Daughter of *Adrastus* King of that Country, he engaged that Prince to assist him in the Recovery of his Right. They brought a powerful Army against the City of *Thebes*, and besieg'd it, where, after various Success, it was agreed, that the two Brothers should end the Dispute by single Combat, which they perform'd with such equal Fury, that both of them were slain on the Spot. After this some obscure

C

Kings

Kings are said to have reign'd in *Thebes*, till the *Thebans*, weary of Kingly Power, settled their Government in the Form of a Commonwealth.

SECT. IV. OF CORINTH.

Q. *WHEN* was this Kingdom founded?

A. About the Year of the World 2500, near the Time of *Deucalion's* Flood.

Q. *Who* was its Founder?

A. It is said to be *Sisphus*, the Son of *Æolus*, and Grandfather of *Ulysses*. This is he whom the Poets have made *Jupiter* condemn to the endless Labour of rolling a large Stone up a Hill, which, before he reaches the Top, constantly rolls down again; this Punishment is said to have been inflicted on him, for having discover'd *Jupiter* in the critical Moment of an Amour with *Ægina*, the Daughter of *Asopus*, King of *Bœotia*.

Q. *Who* succeeded *Sisphus* in the Kingdom?

A. His Son *Glaucus*, who is thought by some, to have instituted the *Isthmian* Games; but they are more generally ascrib'd to *Theseus*, in Honour of *Neptune*. *Glaucus* was succeeded by *Thoas*, the Son of *Ornytion*, his Son *Bellerophon* being forc'd to fly the Kingdom, on account of his having killed a Man.

Q. *What* became of *Bellerophon* after this Murder?

A. He fled to *Prætus* King of *Argos*, whose Wife *Sthenobæa* fell in love with him, but meeting with a Refusal, she in Rage and Fury accused him to her Husband,

Husband, of attempting a Rape upon her. *Prætus*, unwilling to violate the Laws of Hospitality, by killing him himself, sent him to his Wife's Father *Jobates*, King of *Lycia*, with an Account of his supposed Crime, and Orders to dispose of him as he thought he deserv'd.

Q. *What was the Consequence?*

A. *Jobates* set him upon many hazardous Enterprises, but his most famous Encounter was with the *Chimæra*. What this Monster may have been, would be difficult to determine, and not worth while to conjecture. The Poets have painted it with the Head and Breast of a Lion, the Body of a Goat, and the Tail of a Dragon. And the better to enable him to conquer it, they have mounted him on the Back of the Horse *Pegasus*, which sprung from the Blood of *Medusa*.

Q. *But what has this Chimæra been suppos'd to be?*

A. Some have suppos'd it to be a certain Pirate that infested those Parts, whose Name was *Chemirras*, and who had the Lion, Goat, and Dragon painted on his Ship, and was conquer'd by *Bellerophon*. Others have imagin'd it to be a Mountain in *Lycia*, the upper Part of which was infested with Lions, the Middle with Goats, and the Bottom with Serpents, all of which *Bellerophon* having destroyed, gave rise to this Fable of the *Chimæra*. The learned *Bochart* is of Opinion, that *Jobates* sent him with a small Army against a certain People called the *Solyoi*, that he conquer'd them and brought away in Triumph their three Gods, one in the Shape of a Lion, another in the Shape of a Goat, and the third in the Shape of a Serpent, and that joining these Three together in his Ensigns, gave rise to the Fable of his having conquer'd a Monster, whom they call'd a

Chimæra. But it is very probable all these Opinions, are no better than Chimæras themselves.

Q. Who succeeded Thoas in the Government?

A. Several Kings, of whom we know little more than their Names, except one *Bacchis*, who being either more powerful or more proud than the rest of his Ancestors, changed the Name of his Descendants from *Heraclidæ* to *Bacchidæ*; a Party of whom some time after seized the Government into their Hands, alter'd the Form of it into a kind of Aristocracy, electing a President every Year, to whom they gave the Title of *Prytanis*.

Q. How long did this kind of Government continue?

A. About 100 Years, during which Time the *Corinthians* flourish'd and grew very powerful at Sea, and planted the two Colonies of *Corcyra* and *Syracuse*, both of which in a little Time became very considerable.

Q. Did not the Bacchidæ make use of some particular Method to secure the Government to their Posterity?

A. They oblig'd themselves not to marry out of their own Family; but one of their Women, whose Name was *Labda*, being very ugly and deformed, was refused by them all, upon which she was marry'd out of the Family to one *Eëtion*, who having no Children by her for some time, went to *Delphos* to consult the Oracle, who told him he should have by her a Son that should dissolve the Aristocracy.

Q. Were not the Bacchidæ alarm'd at this?

A. Yes; insomuch that as soon as they heard *Labda* was deliver'd, they sent ten Persons of their Family, under the Pretence of congratulating *Eëtion* on the Birth of his Son, but with Orders to murder the Infant as soon as they saw it. But the innocent Smiles of the Babe so soften'd their Hearts, that none

none of them could perform the Office. Coming out of the House they began to blame each other for their Weakness, and at last resolved to return and execute their Purpose; but *Labda*, who had now got some Intimation of their Design, convey'd the Child under a Bushel, from whence he had afterwards the Name of *Cypselus* given him, and so cunningly concealed it that they were obliged to return without their Errand. Ashamed to be thus defeated, they agreed to give out that they had killed the Child, by which means no further Attempts were made on its Life.

Q. What followed?

A. Having received some secret Intimation from the Oracle that he should one Day be King of *Corinth*, he set himself, as he grew up, by all manner of Ways to get into the Administration of the public Affairs, which having effected, he at last found Means to wrest the Power out of the Hands of the *Bacchidae*, and usurp'd the Government.

Q. How did he behave after this?

A. At first with great Severity, sparing none that oppos'd his Designs. But after he had firmly established himself, he grew more moderate, rul'd his Subjects with great Mildness and Lenity, and was so belov'd by them, that he never kept any Guards about his Person for many Years.

Q. Who succeeded him?

A. His Son *Periander*, who is generally rank'd amongst the seven Sages of *Greece*; but 'tis thought he obtain'd this Honour more by insinuating himself into the Company of wise and virtuous Men, than by any Merit of his own, either in Wisdom or Virtue: For his general Character is that of a Tyrant, and there are some particular Enormities recorded of him which are shocking, as his committing In-

cest with his own Mother, killing his Wife when big with Child, and lying with her when dead.

Q. What was the Answer he received from Thrasylulus the Tyrant of Miletus, when he sent to advise with him about the settling of his Government?

A. Thrasylulus took the Messenger into a Field of Corn, and drawing his Sword struck off the Heads of all such Stalks as had shot up higher than the rest, and then return'd the Messenger with no other Answer than to report what he had seen. Periander took the Hint, and secur'd himself in the Government, by taking off the Heads of the principal Citizens.

Q. Did he not by these means render himself very odious to his People?

A. So odious, that his death only hinder'd them from deposing him: and tho' the Crown came to Psammetichus the Son of Gordias his Kinsman, the Minds of the People were so irritated against Kingly Government by the Tyranny of Periander, that he was soon laid aside, and the Corinthians form'd themselves into a Commonwealth.

SECT. V.

OF SPARTA or LACEDEMON.

Q. WHEN was this Kingdom founded?

A. About the Year 2500, near the same Time that Sisypheus founded Corinth.

Q. Who was its Founder?

A. Lelex; from whom the Country, which was before called Laconia, was for some time called Lelegia, and his Subjects Leleges.

Q. Who

Q. *Who succeeded him?*

A. He had two Sons, *Myles* and *Polycaon*; *Myles*, the elder, succeeded him in the Kingdom: He is said to be the first who invented the Art of grinding Corn. *Polycaon* marry'd *Messene* the Daughter of *Triopas*, King of *Argos*, and in Right of his Wife succeeded to that Kingdom, which he call'd from her *Messenia*. To *Myles* succeeded his Son *Eurotas*, who finding the Country full of Bogs and Marshes, and by consequence neither healthful nor convenient, cut a large Channel in the lowest Part of it, into which such Quantities of Water drain'd themselves, that it continued its Course to the Sea, and became a River, which he call'd by his own Name.

Q. *Who succeeded Eurotas?*

A. Having no Male Issue, he marry'd his Daughter *Sparta* to *Lacedemon*, the Grandson of *Atlas* King of *Mauritania*, and was by him succeeded in the Kingdom. And as the City which *Eurotas* had built had been call'd *Sparta*, after the Name of his Daughter, *Lacedemon* caused the Country about it to be call'd by his own. But in After-times this Distinction ceased, and the two Names were used promiscuously for the City and Country. After the Death of *Lacedemon* we have the Names of several Kings, but nothing material recorded of them till we come to *Tyndareus*.

Q. *What is there remarkable of him?*

A. His Wife was the famous *Leda*, whom *Jupiter* is fabled to have had an Intrigue with in the Shape of a Swan. The Consequence of which Amour was, that *Leda* brought forth two Eggs, from one of which came *Pollux* and *Helena*, and from the other *Castor* and *Clytemnestra*. But this is either a Piece of *Grecian* Mythology, not easy to explain, or

a Lie not worthy of being disprov'd. The Truth is, he had two Sons, *Castor* and *Pollux*; and two Daughters, *Helena* and *Clytemnestra*. *Helena* was marry'd to *Menelaus*, and *Clytemnestra* to his Brother *Agamemnon*. *Castor* and *Pollux* dying before their Father, *Menelaus* succeeded to the Kingdom in Right of his Wife *Helena*.

Q. *Relate the Story of Helena as briefly as you can.*

A. Her Beauty was so extraordinary, that many of the Grecian Princes fell in love with her, and fought her in Marriage, but she was at last stole away by *Theseus*: Being recover'd from him by the Valour of her two Brothers, *Castor* and *Pollux*, her Father, afraid she should again be carry'd off, oblig'd all her Suitors by an Oath to leave it to her to make Choice of the Man she liked; and that in case she should be stole by any other, they should all join their Forces to bring her back to her Husband. She chose *Menelaus*, the Son of *Atreus*; and being afterwards stolen away by *Paris*, her Husband, encouraged by his Brother *Agamemnon*, challeng'd all those Princes who had been her Admirers, to the Performance of their Promise, who joining their Forces together, commenced that famous War which is the Subject of *Homer's Iliad*.

Q. *Is not the Story of her Sister Clytemnestra something extraordinary?*

A. *Agamemnon* her Husband, at his Return from the Trojan War, found, that during his Absence she had lived in Adultery with *Ægisthus*; and fearing the Resentment of her Husband, she agreed with her Paramour to murder him immediately on his Return. This was done accordingly, and *Ægisthus* usurp'd the Kingdom; but *Orestes*, the Son of *Agamemnon*, either concealing his Resentment, or withdrawing from
the

the Kingdom till a proper Opportunity, murder'd both *Ægisthus* and his Mother *Clytemnestra*. From the Remorse of having murder'd his own Mother, he is said for some time to have lost his Senses. But afterwards marrying his Cousin *Hermione*, the Daughter of *Menelaus*, he succeeded both to the Kingdom of *Argos* or *Mycæna*, and to that of *Sparta* or *Lacedemon*. After him his Son *Tisamenus* for some time enjoy'd these two Kingdoms: But now a remarkable Revolution happen'd, which chang'd the Face of Affairs, not only in *Sparta*, but in the greatest Part of the *Peloponnesus*.

Q. What was this Revolution?

A. It was the Descent of the *Heraclidæ*, or Descendants of *Hercules*, who claiming some Right to both the Kingdoms, drove out *Tisamenus*, and took Possession of them. *Sparta* was allotted to *Aristodemus*, one of the Brothers of the *Heraclidæ*, but Death prevented his taking Possession of it. He left behind him two Twin Sons, *Euristhenes* and *Procles*, so alike that it was not possible to distinguish 'em; the Mother at the same time pretending not to know which was the eldest, and the Oracle also favouring the Design, they were both declar'd Kings of *Sparta*, and invested with equal Power and Dignity.

Q. How long did this kind of Biarchy continue?

A. It continued, without any Alteration, to the Time of *Lycurgus*, which was near three hundred Years. By this great Lawgiver, the Power of these Monarchs was greatly limited, insomuch that they can hardly afterwards be call'd any thing more than Generals of their Armies, but the Form continued for near five hundred Years more.

Q. Who succeeded Euristhenes and Procles?

A. Their Sons *Agis* and *Sous*, under whose Reign

happen'd the remarkable Subjection of the *Helots*, on the following Occasion. *Euristhenes* and *Procles* had divided the Kingdom into six Parts, and allow'd to each all the Privileges which the City of *Sparta* enjoy'd. *Agis*, imagining that the People were grown headstrong by these Indulgencies, resolv'd to curb them: Accordingly he depriv'd several Cantons of some of the Privileges his Predecessor had granted, and laid a general Tribute upon all the *Lacedemonians*. The whole Country submitted except the Inhabitants of *Helos*, whom he therefore made Prisoners of War, depriv'd them of every Privilege they enjoy'd as Members of the State, and condemn'd both them and their Posterity to perpetual Slavery; and as a lasting Mark of Infamy, all other Slaves to the State were from henceforth call'd by the common Name of *Helots*.

Q. What was the Character of his Copartner Sons?

A. He was a valiant and warlike Prince, and gain'd the equal Esteem of his Subjects, by his Bravery and Conquests abroad, as *Agis* had by his Policy at home. *Plutarch* gives a remarkable Instance of his Conduct and Resolution. Being besieg'd by the *Chlorians* in a dry, stony Place, where his Army suffer'd very much for want of Water, he was at length reduced to capitulate with the Enemy, and oblig'd himself to restore all the Places he had taken, on condition that he and all his Men should drink of a certain Spring at a little Distance from his Camp. It was agreed; and calling all his Soldiers together, in order to evade the Contract, he offer'd his Kingdom to any one that would forbear drinking; but being extremely oppress'd with Thirst, he could find none that would accept it. Forbearing therefore himself till they had all drank, he took some of it in the Hol-

low

low of his Hand, and sprinkling his Face with it, without drinking a Drop, march'd off in the Face of the Enemy, and refused to resign his Conquests.

Q. Who succeeded to Agis and Sous?

A. They were succeeded by their Sons, and their Sons Sons, to the Time of *Lycurgus*; till when we find nothing remarkable recorded of any of them.

Q. Relate the History of Lycurgus.

A. *Eunomus*, of the Line of *Procles*, left behind him two Sons, *Polydeetes* and *Lycurgus*, by different Wives. *Polydeetes*, the elder, succeeded him in the Government, but dying without Issue, the Right of Succession devolved to his Brother *Lycurgus*, who accordingly took upon him the Administration of the Government: But his Sister-in-law, the Relict of *Polydeetes*, proving with Child, *Lycurgus* publicly declar'd, that if she was deliver'd of a Son, he should only act as Guardian or Protector to the Infant during his Minority, and would quit all his Pretensions to the Crown. This generous and disinterested Proceeding highly pleased the People; but the Queen, who was a profligate and ambitious Woman, secretly intimated to *Lycurgus*, that if he would marry her, she would take care to make the Birth abortive. *Lycurgus* abhorred the Proposal, but smother'd his Resentment; and seeming to accept her Offer of Marriage, intreated her not to hazard her own Health, by venturing on so violent a Method; and that as to making away with the Child, he would undertake the Management of that Affair himself after it should be born. Amused with his fair Speeches, the Queen believ'd her Project half accomplish'd: But when she was deliver'd of a Son, and it was brought to *Lycurgus*; instead of disposing of it, as she imagined, he presented it to the Magi-

strates as their King. This generous Behaviour gain'd him great Honour and Credit with the People; but the Queen was so irritated against him for this manifest Slight, that she contriv'd by all manner of Ways to calumniate and defame him; and so far succeeded in her Attempts, that *Lycurgus* thought it adviseable to withdraw from *Sparta*. He travell'd therefore to *Crete*, to *Egypt*, and several other Countries, and every where apply'd himself with great Diligence to the Study of their Laws and Customs. These Observations he digested with great Judgment into a Body of Laws for the Use of his own Country.

Q. Did he return to Sparta then?

A. The Injuries he had received there did not at all efface the Love of his Country: He return'd at the unanimous Request both of the Princes and People, every thing in his Absence having tended to Sedition and Anarchy. In his great Capacity, and greater Integrity, all Parties confided. His first Care was to institute a Senate, as a Barrier betwixt the Encroachments of Prerogative on one Side, and the too great Licence of the People on the other. It consisted of 28 Persons, besides the two Kings, none of them under 60 Years of Age, and unless guilty of some great Misdemeanour, to continue for Life. They were the supreme Court of Judicature, and had the whole executive Power in their Hands; so that from henceforth their Kings can be look'd upon as little more than Captains of their Armies, having no Power to do any thing without a Majority in the Senate. But we shall give a more ample Account of the Laws of *Lycurgus* in the third Part of our Work, to which they more properly belong: Let it suffice here, that having establish'd every thing to his Mind, his next Care was how to secure a perpetual Observance

ance of them. To this End he pretended some Necessity of going abroad, and drawing an Oath from the Senate and People to observe his Laws till his Return, he dy'd at *Delphi*, or, as some say, at *Creta*, a voluntary Exile: And that the People might not have the least Pretence to free themselves from their Oath, and cancel his Laws, he ordered his Body to be burnt, and his Ashes to be thrown into the Air.

Q. What followed the Death of Lycurgus?

A. The *Spartans* built a Temple to him, and paid him Divine Honours. The Kingdom flourish'd during the Observance of his Laws, and became, next to *Athens*, the most considerable State in *Greece*. But as it is impossible, as well from the Brevity of our Design, as from the Nature of this Way of Writing, to follow minutely the Thread of the History; we shall only touch upon the principal Events, such as are most entertaining and most worth knowing. The first of this sort, after the Death of *Lycurgus*, is the *Messenian War*.

Q. Relate some Particulars of it.

A. The *Spartans* and *Messenians* were bordering Nations, each of them brave, and envious of the other's Glory. No wonder two such People took any little Occasion of quarrelling. Amongst other Motives the following Story is related as one. *Polychares* a *Messenian* let out some Cows to pasture to *Euæphnus* a *Lacedemonian*, on condition that he should have one half of the Profit arising from their Milk. The *Lacedemonian* sold the Cows, and pretended they were stolen. But *Polychares* discovering the Cheat, sent his Son to *Sparta*, to demand the value of them; where, instead of receiving Satisfaction, his Son was murder'd. Complaining of this to the Senate, and not meeting with Redress, he slew all

all the *Lacedemonians* that came in his Way. The *Lacedemonians*, in their Turn, remonstrated against this, and demanded that *Polychares* should be given up to them; which not being comply'd with, War was declar'd, and the Quarrel became national.

Q. *What was the Event of it?*

A. Two desperate Battles were fought, with almost equal Success: The *Messenians* then retired into *Ithome*, a strong Town situate on the Top of a Hill; which they fortify'd in such a Manner, that it secured them from their Enemies for several Years. During this Time they sent to *Delphi* to enquire the Fate of the War. They were answer'd by the Oracle, that a Virgin of the Royal Family must be sacrificed. *Aristodemus* voluntarily offer'd his Daughter, but a Youth, who was in love with her, hoping to save her Life, pretended she was with Child by him. Her Father thinking this a Stain upon the Honour of his Family, ripp'd up her Belly with his own Hand, and publickly vindicated her Innocence. She was therefore thought a proper and sufficient Victim. Howbeit the next Battle was fought with equal Success on both Sides; and though in a fourth Conflict the *Spartans* were worsted, they afterwards besieg'd the *Messenians* in *Ithome*, and reduced them to such Distress, that *Aristodemus* finding it impossible longer to resist, and stung with Remorse for having slain his Daughter to no Purpose, kill'd himself upon her Grave. After his Death the *Messenians* abandon'd themselves to Despair, the City of *Ithome* was taken and demolished, and they were oblig'd to submit to whatever Terms the *Spartans* were pleased to impose. Thus ended the first *Messenian* War, after it had lasted almost 20 Years.

Q. *What*

Q. *What gave Occasion to the second Messenian War?*

A. That which will always give Occasion to a brave People, a Willingness to throw off the Yoke of Servitude. After the *Messenians* had, for near forty Years, groan'd under the severe Treatment of the *Spartans*, they were encouraged by *Aristomenes*, a young Man of great Courage and Abilities, to attempt the Recovery of their Liberties by a general Revolt.

Q. *Relate the most remarkable Particulars of this War.*

A. A Battle was fought without any Advantage on either Side; in which *Aristomenes* discovered such amazing Courage, and so great a Capacity for War, that the *Spartans* were astonish'd, and sent to *Delphi* to ask Advice how they should proceed. They were directed by the Oracle to send to *Athens* for a General. The *Athenians*, in Derision, sent them *Tyrtaeus*, a lame Poet, who, however contemptible he might be as a General, was received by the *Spartans* gladly; they regarding him as the Messenger of the Fates, requir'd no other Qualification than his being sent from *Athens*. In the next Battle that was fought the *Spartans* were entirely defeated, and so terrified with the Valour and Conduct of *Aristomenes*, that they were ready to have made Peace upon any Terms. But now *Tyrtaeus* exerted himself, he harangued the Soldiers with all the Eloquence he was Master of, he recited Martial Verses in their Ears, and animated them to such a Degree with Sentiments of Courage and Heroism, that they resolv'd upon another Battle. It was fought with great Bravery; but, through the Treachery of *Aristocrates*, King of *Arcadia*, whom *Aristomenes* had

had engag'd as an Ally, the *Messenians* were defeated, and *Aristomenes* taken Prisoner.

Q. Did not this put an End to the War?

A. No. *Aristomenes* was thrown into the Dungeon of the common Malefactors, where, in the middle of the Night, perceiving some living Creature preying upon a dead Carcase which lay at the Bottom of the Dungeon, he caught hold of its Tail, upon which the Beast (which he found to be a large Fox) made directly to his Hole, leading *Aristomenes* after him, till the Passage was so narrow that he was obliged to let go his Hold. However, perceiving by the Glimmering of the Moon that he was not far from the Surface of the Earth, he work'd himself out with his Nails and escap'd.

Q. What followed?

A. He was received by his Soldiers with equal Joy and Astonishment, and now retiring with his Army to a Castle on Mount *Eira*, he fortify'd it so strongly that it sustain'd a Siege of eleven or twelve Years. At last it fell out, in a very dark and rainy Night, that the Centinels, thinking all safe, deserted their Posts; which the *Spartans* having notice of by one of their Soldiers, who had an Intrigue with a *Messenian* Courtezan, immediately rush'd in and surpriz'd the Castle. *Aristomenes*, with wonderful Presence of Mind, disposed his Forces in Order, and maintain'd a desperate Fight all the next day. But finding himself overpower'd with Numbers, he drew up his Army into a close Body, and fought himself a Passage through the Ranks of his Enemies, marching out of the City as it were in Triumph.

Q. Was he able after this to make head against the Enemy?

A. Resolv'd to try his Fortune to the utmost, he pitch'd

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pitch'd upon 500 of the bravest of his Soldiers, and ask'd them if they would once more venture their Lives with him; which, when they all of them declar'd themselves ready to do, he told them that he thought it feasible, now the *Lacedemonians* were all busied about *Eira*, for them to go and surprize *Sparta*. The Design was approv'd, and would immediately have been executed, had not their Counsels been again betray'd by *Aristocrates*, the *Arcadian* King; but his Treachery being now discover'd, he was ston'd to Death by his own Subjects. The Death of *Aristomenes*, which happen'd soon after this, put an End to the *Messenian* Wars. And here too we will put an End to this Section: The *Spartan* Affairs, after this Period, will come in properly enough with those of the *Athenians*.

SECT. VI. OF ATHENS.

Q. *WHEN* was this City first built?

A. About the Year of the World 2448.

Q. *Who* was its Founder?

A. *Cecrops*, who is by some thought to have been an *Egyptian*, but 'tis more probable he was a *Phœnician*, as he is said to have taught his People the Art of Navigation, of which the *Egyptians* had as yet no Knowledge. He first ordained Sacrifices to *Jupiter* as the supreme Deity; and introduced the Institution of Marriage among the *Grecians*. In his Time happen'd the Flood of *Deucalion* in *Thessaly*, which overflow'd the greatest Part of *Greece*.

Q. *Who*

Q. Who succeeded him?

A. He was succeeded by a Race of Kings, of whom we have nothing remarkable till *Theseus*, who reign'd about 300 Years after him.

Q. Relate some of his principal Actions.

A. He slew the Tyrant *Procrustes*, who used to extend the Limbs of all that fell into his Power upon an Iron Bed: If they were too long, he lopp'd them off; and if too short, he stretch'd them till he dislocated all their Joints. He conquer'd the monstrous Bull of *Marathon*, and brought him alive to *Athens*, where he sacrificed him to *Jupiter*. He conquer'd the *Amazons*, a Nation of warlike Women, and marry'd *Hypolita*, one of their principal Heroines. But the greatest Exploit of his Life was his killing the *Minotaur*, a Monster kept in a Labyrinth by *Minos* King of *Crete*, which every Year devoured seven young Men of *Athens*, and as many Virgins: But he cruelly deserted *Ariadne* the King's Daughter, who fell in love with him, and by whose Assistance he perform'd this Enterprize. After this he stole from *Sparta* the famous *Helen*, as she was dancing in the Temple of *Diana*. He instituted also the *Isthmian Games*, in honour of *Neptune*: And he stamp'd the *Athenian* Coin with an Ox, either in memory of his killing the Bull of *Marathon*, or the *Minotaur*, or perhaps to recommend Agriculture to his People, to which the Ox was most subservient.

Q. Who succeeded him?

A. After a Reign of thirty Years, he was succeeded by his Son *Menestheus*, who was famous at the Siege of *Troy* for his Skill in Military Affairs, and is said to be the first who marshall'd an Army in the Order of Rank and File. He died in the twenty-third Year of his Reign, and was succeeded

by

by *Demophoon*, the Son of *Theseus*, who was also succeeded by three or four others, of whom nothing remarkable is recorded till *Codrus*, who was the last King of *Athens*.

Q. *What is remarkable of him?*

A. After having reign'd about twenty-one Years, during which Time the *Heracidae* had conquer'd all *Peloponnesus*, and were entering into *Attica*, *Codrus* was told that the Oracle had promised them Victory, provided they did not kill the King of the *Athenians*. Resolving to sacrifice his Life to the Safety of his Country, he took this Method to effect it; he disguised himself like a Peasant, went into the Enemy's Camp, pick'd a Quarrel with some of the Soldiers, and never ceased fighting till he was slain.

Q. *What was the Consequence of this gallant Action?*

A. The next Day, when the *Athenians* sent to demand the Body of their King, the *Heracidae* were so terrify'd, that they broke up their Camp without striking a Blow. The *Athenians* conceived such a Veneration for their Prince on account of this magnanimous Action, that, esteeming none worthy to bear the Royal Title after him, they committed the Management of the Government to elective Magistrates, to whom they gave the Title of *Perpetual Archons*. And *Medon*, the eldest Son of *Codrus*, was the first elected to this new Dignity.

Q. *How long did this Form of Government continue?*

A. It continued in the Family of *Medon* about 200 Years, under twelve *Perpetual Archons*, who from him were call'd the *Medontidae*. About this time were founded the twelve famous Cities of the *Ionians*.

Ionians in Asia, by Colonies led out of Attica by the Brothers of Medon.

Q. What were the Names of these twelve Cities?

A. Ephesus, Miletus, Priens, Colophon, Myus, Teos, Lebedos, Clazomenæ, Erythræ, Phocæa, Chios and Samos.

Q. What Form of Government was next introduced in Athens.

A. They limited the Archonship to ten Years, but still continued it in the Family of Medon; but in about sixty-five Years afterwards, the Family of Medon becoming extinct, the Athenians took this Opportunity of rendering their supreme Magistrate entirely dependent on the People, by making this Office annual.

Q. At what Time did this happen?

A. In the first Year of the twenty-fourth Olympiad, about 684 Years before Christ. Under this Form of Government the Athenians grew the most powerful and polite People in Greece, and continued it whilst they had any Remains of Liberty left, or were at all considerable as a Nation.

Q. Relate some of the most remarkable Things that immediately follow'd this Event.

A. Draco, who was the tenth annual Archon, gave the first Body of written Laws to the Athenians. These Laws were so very severe, that it used to be said they were written not with Ink but Blood. The smallest Crimes, as well as the greatest, were punish'd with Death; of which being ask'd the Reason, he answer'd, Small Faults deserve Death, and I can find no higher Punishment for great ones.

Q. What was the Consequence of this Severity?

A. His Laws of course came into Disuse, and some few Years after were reform'd and temper'd by the Wisdom

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Wisdom of *Solon*. But of the particular Institutions of these two Lawgivers we shall speak in the third Part.

Q. How was it that Solon contrived to recover the Island of Salamis, which had been taken from the Athenians by the Megarensians?

A. He composed an hundred Verses, fitted to inflame the Minds of the People; and feigning himself mad, he ran into the Market-place with his Night-cap on his Head, repeating the Verses in a loud and forcible Manner. The People flock'd around him, and *Pisistratus*, a Relation of *Solon*, mixing himself with the Crowd, by the Force of his Eloquence heighten'd the martial Rage which *Solon's* Verses had enkindled, insomuch that the Sentiments of the *Athenians* were suddenly changed, and a War was immediately decreed.

Q. But did he not make use of some Stratagem in this Affair?

A. Yes: He sent over a Person whom he could trust, who pretending Friendship to the *Megarensians*, told them, that if they had a mind to seize some of the fairest of the *Athenian* Ladies, they might do it by passing over to *Colias*, where the Women were celebrating the Feast of *Ceres*. *Solon* being inform'd, that the *Megarensians* were coming over on this Expedition, dress'd up a Company of young Men in Womens Habits, with each of them a Dagger conceal'd under their Clothes, who when the *Megarensians* landed and were going to seize them, slew them at once, boarded their Ships, and sailing to *Salamis*, immediately took it.

Q. Did not Pisistratus soon after this make himself Master of the Commonwealth?

A. Yes:

A. Yes: But he did not change the Constitutions of the Government.

Q. Relate some of his principal Actions.

A. *Pisistratus* had great Abilities, many Virtues, and was a very popular Man; insomuch, that *Solon* used to say of him, That if it was not for his Ambition, he would be the best Citizen in *Athens*. Having gain'd the Love of the People by all the Arts he was Master of, he resolv'd to make use of that Affection to raise himself to the Government. With this View he wounded himself and the Mules that drew his Chariot; and driving into the Market-Place, as if pursued by his Enemies, shew'd his bleeding Body to the *Athenians*, and begg'd their Protection from those, whom his Kindness to them had render'd his Enemies. The *Athenians* testify'd their Concern in the most zealous Manner; but *Solon*, who knew his Ambition, and saw thro' his Design, cry'd out, *Son of Hippocrates, you do not act Homer's Ulysses well, since you deceive your Fellow-citizens, whereas he, when he wounded himself, practis'd only on the Enemies of his Country.* But so great was the Popularity of *Pisistratus*, that the Words of *Solon* were either not heard or not heeded: A general Assembly was conven'd, in which a Guard of 400 Men was appointed to attend on *Pisistratus*, and by the Help of this Guard he seiz'd the Government. *Solon* oppos'd him, but in vain; and when he found that he could not excite his Countrymen to take up Arms in defence of their Liberties, he laid down his own, and contented himself with saying, *To the utmost of my Power I have striven for my Country and my Laws.* He soon after withdrew from *Athens*, and never returned to it any more.

Q. How

Q. How did Pisistratus behave after he had got the supreme Power into his own Hands?

A. With the greatest Moderation, and instead of subverting any of the Laws which *Solon* had established, he provided for their better Execution. Even for *Solon* himself, tho' he had opposed him, he preserved the highest Veneration, and was so disturbed at his leaving *Athens*, that he wrote to him in the most pressing Terms to persuade his Return. He adorned the City of *Athens* with many fine Edifices, particularly the Temple of the *Pythian Apollo*; he also laid the Foundation of the famous Temple of *Jupiter Olympius*; was the first who built a Library for publick Use; and to him it is we owe the Works of *Homer*, who first collected them together, and digested them into the Order we now see them.

Q. How long did he enjoy his Dignity?

A. About 30 Years from the first to the last, but during that Space, he had been two or three times obliged to leave the Country by the Factions of the People; but still was so belov'd by them, that he was always restor'd. He left behind him two Sons, *Hippias* and *Hipparchus*; who both succeeded to the Government, and jointly shar'd the supreme Authority. But *Hipparchus* being slain soon after in an Insurrection, set on foot by one *Aristogiton*, *Hippias* in Revenge of his Brother's Death, from a mild and gentle Ruler, became a most cruel and inhuman Tyrant.

Q. What Acts of Cruelty did he commit?

A. He put *Aristogiton* to the Torture to make him confess who were his Confederates in the Murder of *Hipparchus*, who not able to endure the Torments which were inflicted on him, impeached some of *Hippias's* best Friends, who were immediately put to death. Being tortur'd a second time, he discover'd

others,

others, who receiv'd the same Fate. Being urged a third time, he answer'd, *I know of none now that deserve to suffer Death but thyself.* Being jealous of his Mistress *Leana*, he put her to the Torture to make her discover her Gallant: She bore it patiently for a Time, but feeling the Torments increase, and fearing her Constancy might fail her, she bit off her Tongue, that she might not have it in her Power to betray the Man she lov'd.

Q. What was the Consequence of these Cruelties?

A. He soon became odious to the People, and in three Years after the Death of his Brother, he was expelled from the Government.

Q. How did he behave after his Expulsion?

A. He fled to *Persia*, where by his Intrigues with *Artaphernes*, Governor of some of the *Persian* Provinces, he excited and prevailed with *Darius* the *Persian* King, to make War with the *Athenians*, promising that he himself would aid and assist him in it. The *Athenians* being informed of his Proceedings, endeavoured to divert the impending Evil, by sending Ambassadors to *Artaphernes*, intreating him not to give any heed to the Instigations of *Hippias*. But *Artaphernes* answered the Ambassadors haughtily, That if they would have Peace with the King of *Persia*, they must restore *Hippias* to the Government, and be obedient to him.

Q. How did the Athenians relish this Answer?

A. As a brave People ought to do, by preparing for War: And tho' they could not at that Time get together above 9000 Men, and the Army of the *Persians* consisted of 100,000, they resolved to hazard the Event of Battle, rather than receive as their Ruler, the Man whom they hated.

Q. Who commanded this little Army?

A. It

A. It was chiefly under the Command of *Miliiades*; but there were also in the Army *Aristides* and *Themistocles*, with some other Generals of less Note.

Q. Relate some Particulars of this Battle.

A. The *Persians*, being inform'd by *Hippias* that the Plain of *Marathon* would be the most advantageous Place for them to engage in, drew up their numerous Force there. The *Grecians*, with amazing Boldness, immediately order'd their little Army to march thither also; and encamping near the Temple of *Hercules*, they were join'd by a thousand *Plateans*; and a Council of War being held, some of the Generals were not for hazarding a Battle, but *Miliiades* opposed them in a noble Speech, and carry'd his Point. The *Persian* Army was drawn up about a Mile distant, who, when they perceived the *Grecians* marching towards them in Order of Battle, concluded them mad or desperate, and look'd upon their Defeat as infallible. But such was the Resolution of these brave *Greeks*, such the Courage and Conduct of their Commanders, that this numerous Host was presently defeated and put to flight, with the Loss only of 192 Men. In this Battle, amongst the great Numbers of *Persians* which were slain, *Hippias* also, who had occasion'd it, lost his Life.

Q. Is not something remarkable recorded of *Cynegyrus* in this Battle?

A. *Justin* reports, that having behav'd with incredible Valour during the Engagement, and perceiving the *Persians* flying to their Ships, in the Heat of his Courage he pursu'd them to the Shore, and laying hold of a Ship that was ready to sail with his right Hand, it was cut off; he then laid hold of it with his left, and being depriv'd of that also, he seiz'd it with his Teeth.

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Q. Was

Q. Was not this thought an extraordinary Victory?

A. The Athenians were so transported with it, that, in the Fulness of their Joy, they presented all the Plateans with the Freedom of their City; they built Monuments to those who fell in the Battle, and gave *Miltiades*, *Aristides*, and *Themistocles*, all possible Marks of Gratitude and Respect.

Q. But were not all these Men afterwards ill used by the Athenians?

A. *Miltiades* having fail'd in an Undertaking which himself advised, though he was very near losing his Life in the Attempt, yet he was condemn'd to pay an exorbitant Fine, and committed to Prison, where in a short time he died. *Aristides* and *Themistocles* were both banish'd; the first died in Exile by his own Hands, and the last in such Poverty, that his Children were maintained at the publick Expence.

Q. Did the Persians sit down quietly with the Loss of this Battle?

A. No. *Xerxes* having made prodigious Preparations for the total Conquest of all Greece, sent Messengers to its several Republicks, to demand Earth and Water in token of their Submission: But to let the Persian see how much they disdain'd to submit, they order'd the Messengers to be seiz'd and put to Death.

Q. What was the Consequence of this Severity?

A. *Xerxes*, resolving to transport a numerous Army into Europe, laid a Bridge cross the *Hellepont*, in a Place not much more than a Mile broad; which being broke down by the Waves, in the Pride and Folly of his Heart, he order'd the Sea to be lash'd for rebelling against its Sovereign, and Fetters to be cast into it, to secure its future Obedience.

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dience. Then making two Bridges of Gallies ty'd together, he secur'd them so well, and anchor'd them so strongly, that in seven Days and Nights his whole Army passed over from *Asia* to *Europe*.

Q. What Number is said to have been in this Army?

A. Herodotus reckons up about two Millions of Foot, and eighty Thousand Horse, besides five hundred Thousand belonging to the Fleet, which consisted of twelve hundred Gallies, and three thousand Transports and Ships of Burthen. And *Plutarch* affirms, that with the Women, Slaves, Eunuchs, and other Attendants, there were not less than five Millions; insomuch that they are said to have drank up in their March several little Rivers. This Computation perhaps is too large, but at the most moderate reckoning, it is certain there were not less than Seven hundred thousand fighting Men.

Q. How did this numerous Army proceed?

A. They marched to the Straits of Thermopylae, where Leonidas the Spartan General, with only three hundred Men, opposed their Passage for two Days and two Nights; but finding it impossible longer to resist, they resolv'd to die bravely; so marching in the Night into the middle of the Persian Army, they fought with the utmost Bravery till the last Man of them was slain. It is reckon'd that these three hundred Spartans slew upwards of twenty thousand Persians. And this Defeat is accounted more glorious than any Victory the Greeks ever obtain'd.

Q. How did Xerxes proceed after he had gain'd this Passage into Greece?

A. He march'd into Attica, took the City of Athens, plunder'd and burnt the greatest part of it; thence marching to Salamis, in order to act in conjunction

with his Fleet, he had the Mortification to see above two hundred of his Gallies sunk, and the rest of that numerous Fleet, which in a manner cover'd the Face of the Ocean, entirely dispersed and defeated by the *Greeks*, without the Loss of more than forty of their own Ships.

Q. What ensued?

A. Dispirited with this Loss, and fearing the Valour of the *Greeks*, which he had so dearly experienced, this haughty Monarch left the Command of his Army to *Mardonius*, and in the most private manner possible, in a small Fishing-boat, got over to *Asia*.

Q. What became of Mardonius and his Army?

A. He was defeated by the *Greeks* under the Command of *Pausanius* the *Spartan* General, and slain in the Battle of *Platea*. And of this numerous Host, which one would have thought sufficient to have conquer'd almost the whole World, scarce five thousand return'd alive into their own Country.

Q. Did the Persians after this ever venture to invade the Territories of Greece?

A. Yes: They prepar'd a Fleet of 350 Sail, which was defeated by *Cimon* the Son of *Miltiades*, near the Mouth of the River *Eurymedon*, and all the Ships either taken or sunk. At the same time their Land-Army coming down towards the Shore, *Cimon* landed first some of the best of his Men in *Persian* Habits; and by this Stratagem getting all the rest on shore, with a great Shout they set upon the Enemy, and entirely defeated them; thus gaining two complete Victories, one by Sea and one by Land, with the same Men, on the same Day. This great Man was afterwards banish'd by the *Athenians*, but being recall'd, he was again employ'd in their Affairs, and

and liv'd to conclude a glorious and advantageous Peace with the *Persians*, very much to the Honour of his Country.

Q. What was the next remarkable Event in the Grecian History?

A. The Peloponnesian War.

Q. What was the Cause of that War?

A. The principal Cause was the Emulation of the two States of Athens and Lacedæmon, each of them ambitious of and contending for a Superiority over the rest of Greece. It is also said, that Pericles was very instrumental in promoting this War; for being greatly indebted to the State, which had often threaten'd to bring him to account, he contrived to divert this private Storm by raising a publick one; and to make his Assistance necessary to the State, he involved them in this War. About this time liv'd Meton the Astronomer, born at Athens, who first found out the Period of 19 Years, in which time all the different Mutations of the Sun and Moon are compleated, and they begin again to move from the same Point of the Zodiack. The Athenians were so pleased with this Discovery, that they wrote it in Letters of Gold in the most publick Places of the City, from whence it is called the Golden Number. Pindar the Lyrick Poet, who was born at Thebes, flourish'd about this time; together with Æschylus the Father of Tragedy, and Thucydides the Historian.

Q. Relate some of the most remarkable Particulars of the Peloponnesian War.

A. The Lacedæmonians, under the Command of Archidamus, invaded Attica, and posted themselves at Acharnæ, a large Town seven Miles from Athens. But finding they could not bring Pericles to a Battle, and their Provisions growing scarce, they thought

proper to break up their Camp and return home. Mean while the *Athenian Fleet* landed in *Laconia*, ravaged part of the Country, took the Island of *Cephallenia*, and got into their Hands the strong Haven of *Nisea*. These were the principal Actions of the first Campaign. The following Year *Athens* was visited with a terrible Plague, which destroyed the Flower of their Army, and amongst the rest *Pericles* himself, which was to *Athens* a very great Loss.

Q. *How long did this War continue?*

A. It continued betwixt the *Spartans* and *Athenians* for ten Years, with various Success; at the End of which time, a Peace was concluded betwixt them for 50 Years. Notwithstanding which, the War was carry'd on betwixt several of the other States of *Greece*, for 17 Years longer.

Q. *Did not the War soon break out again betwixt the Athenians and Spartans?*

A. Yes; and would have been prosecuted with great Vigour by *Alcibiades*, had he not been recall'd from the Army, to answer a Charge that was brought against him at *Athens*, for breaking and defacing the Statues of *Mercury* in a drunken Frolick. But *Alcibiades* understanding that the *Athenians* were so highly exasperated against him, that they would certainly put him to death, fled privately to *Sparta*, and became a very dangerous Enemy to the *Athenians*; till being suspected by the *Spartans*, he retired into *Persia*, where, by his Address, he gain'd such an Ascendant over *Tissaphernes* the *Persian* Governor that he became equally formidable, both to the *Spartans* and *Athenians*; and at last so manag'd his Affairs, that he was recalled to *Athens*, received with great Honours and Acclamations, and invested with the sole Command of the Fleet and Army. But an En-

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terprize miscarrying, in which he ought to have commanded, and was accidentally absent, he was again degraded, and compell'd to fly into *Persia*, where he liv'd privately with his Mistress *Timandra*, till the *Spartans*, in dread of his enterprizing Genius, desir'd *Pharnabazus*, the *Persian* Governor, to rid them at any rate of this dangerous Enemy; which being complied with, the Persons that were sent to murder him, after they had surrounded his House, none of them daring to enter, they set Fire to it, and destroy'd him in the Flames.

Q. *But how ended the Peloponnesian War?*

A. Very-much to the Honour of the *Spartans*, who under the Conduct of *Lysander*, defeated the *Athenians* both by Sea and Land; nay even besieg'd the City of *Athens* itself, which was compelled to surrender at Discretion. About this time lived *Sophocles* and *Euripedes* the Tragic Poets, and *Aristophanes* the Comic. *Socrates*, *Plato*, *Aristotle*, and *Xenophon*, were also about this time. In short, Learning, Taste, Eloquence, and Politeness shone, at this Period, in their meridian Lustre, illuminating all *Greece*.

Q. *Was not there a remarkable Change made in the Government of Athens at this time?*

A. *Lysander* immediately establish'd 30 Archons, commonly called the 30 Tyrants, into whose Hands he put the executive Power of the Government; and by whom was committed the most horrid and unheard-of Cruelties; insomuch, that *Xenophon* says, they put more People to death in eight Months of Peace, than their Enemies had done in a 30 Years War. Even *Theramenes*, one of their own Colleagues, for venturing to oppose their bloody Proceedings, was condemn'd to death; no one but *Soc-*

erates presuming to speak in his behalf, and for which he soon after shared the same Fate.

Q. How long did this Tyranny continue?

A. Betwixt two and three Years, during which time, there were 1400 Citizens put to death without hearing, most of them Men of Note and Condition; and above Five Thousand more were forced to fly into the *Piræus*.

Q. As this seems to be the Period, in which Greece arrived at the highest Pitch of her Glory, it may not only be entertaining, but instructive, to take a View of the Actions, and Characters, of some of the greatest Men, who lived at this time. And first, relate what is most remarkable of Sophocles.

A. *Sophocles* was born in the seventy-first Olympiad, fourteen or fifteen Years before the Invasion of Greece by *Xerxes*. From the Sweetness of his Verses, he was by some called the Bee, and by others the Mermaid, or Syren of *Athens*. He was not only a Person of great Wit, but also of extraordinary Courage, having signalized himself on several Occasions in the *Athenian* Army, under the Command of *Pericles*. He wrote 120 Tragedies, with some Elegies, and Hymns to *Apollo*. But of all his Works we have only now remaining seven Tragedies, viz. *Ajax*, *Electra*, *Oedipus Tyrannus*, *Antigone*, *Oedipus Coloneus*, the *Trachiniæ*, and *Philoctetes*. He greatly improved the *Greek* Stage, being more exact and judicious than all that went before him. He lived to the Age of 85, when one of his Sons, impatient for his Death, summoned him to appear before the Judges, that they might appoint him a Guardian, as being one that was come to Dotage, and no longer able to take care of his domestick Affairs. He appeared before the *Areopagites*, without the least Concern, began

gan to read a Part of his *Oedipus*, which he was then composing, and ask'd them, Whether they perceiv'd in that Work, any Signs of such a Weakness of Mind as he was accused of? Whereupon, his ungrateful Son was sent back with Shame and Reproach. He died in the 92d Olympiad; and 'tis said, for Joy of having gain'd the Prize by one of his Tragedies, made in his old Age, which Honour he had received no less than 23 times before.

Q. Was there not another of this Name?

A. Yes. He was call'd *Sophocles* the Younger, and was also a Greek Poet, the Author of several Tragedies, and Grandson or Nephew of the former.

Q. Relate some Particulars of the Life of Euripides.

A. He was born at *Salamine*, the same Day that the numerous Host of *Xerxes* was overthrown by the *Athenians*. He wrote 75 Tragedies, of which there only now remain 19. He was a Scholar of *Anaxagoras* and *Socrates*. *Prodicus* taught him Rhetorick, and he travelled with *Plato* into *Egypt*. *Aulus Gellius* affirms, that he saw a Cave in *Salamine*, where it is said, *Euripides* wrote many of his Tragedies. He was by some call'd the Woman-hater, perhaps from his Unhappiness in Marriage, his Wife being a common Prostitute. He died in the 75th Year of his Age, being torn in Pieces, as some say, by Dogs, or as others say, by the Hands of some Women, to whom he had given but an indifferent Character.

Q. What have you read concerning Aristophanes?

A. That he was accounted the Prince of the Greek Comic Poets, and wrote above 50 Comedies; tho' but seven of them are preserved to our Times. His Comedy, call'd *The Clouds*, which is one of those that is come down to us, was wrote at the Instigation

of *Anytus*, on purpose to abuse and ridicule *Socrates*. The *Athenians* had such a Regard for his Wit, that by a publick Decree, they honoured him with a Wreath of the consecrated Olive-Tree, which grew in the Citadel.

Q. Do you remember any thing relating to *Plato*?

A. *Plato* was born at *Athens*; he apply'd himself first to Painting, afterwards to Poetry, and lastly to Philosophy. He was the Scholar of *Socrates*; all his Philosophy is compriz'd in ten Dialogues, where he expresses his own Sentiments in the Persons of *Socrates* and *Timeus*; and those of others, in the Persons of *Gorgias* and *Protagoras*. His chief Opinions are thus contrasted with those of *Aristotle*. *Plato* believed there was but one God; *Aristotle* allowed a First Mover, but acknowledged also other Gods. *Plato* calls God the Sovereign Wisdom, who knows all Things: *Aristotle* says, he is ignorant of some Things. According to *Plato*, God created the World; according to *Aristotle*, the World is eternal, *Plato* affirms, that God governs the World; *Aristotle*, that it is govern'd by Nature and Chance. *Plato* says, the Soul is from God; *Aristotle*, that it depends on the Body. *Plato* says, Men live after Death, which *Aristotle* thinks impossible.

Q. What can you relate concerning the Life of *Aristotle*?

A. He was born at *Stagyra*, a small Town of *Macedon*, from whence he is called the *Stagynite*. He lost his Parents in his Infancy, so that not being brought up with much Care, he fell into a dissolute Course of Living, and by the time he was Eighteen, had spent the greatest Part of his Patrimony, and turned Soldier. Not liking this, he studied Philosophy under *Plato*, till he was 37 Years old; by

which

which time, having spent his whole Fortune, he maintained himself by selling sweet Powders, and vending some Receipts which he had learned. He eat little, and slept less; and that he might not oversleep himself, he lay with one Hand always out of the Bed, having a brass Bowl in it, which by its fall into a Basen of the same Metal, awaked him. He was employ'd eight Years by *Philip of Macedon*, as Tutor to his Son, *Alexander the Great*. He was afterwards engaged by *Alexander* in the Study of Animals, who sent him Fishers, and Huntsmen, to bring him all sorts of living Creatures; and gave him also 800 Talents as a Reward for his Trouble. Being accused of some Impiety by a Priest of *Ceres*, and terrified with the hard Usage which *Socrates* had met with on that Account, he fled to *Chalcis* a City of *Eubœa*, where, as some say, he threw himself into the River *Euripus*, because he could not comprehend the Reason of its ebbing and flowing: Others say, he poisoned himself to avoid falling into the Hands of his Enemies; and others again assert, that he died of the Colic in the 63d Year of his Age, two Years after *Alexander the Great*.

Q. Pray give some Account of Socrates.

A. Socrates was the Son of *Sophroniscus* a Stone-cutter, and born at *Athens*, of the Tribe of the *Alopecidæ*. He studied under *Anaxogoras* and *Archelaus*; and though greatly addicted to Study, yet was not wanting upon divers Occasions, to give signal Marks of his Valour, in fighting for the Safety of his Country; but he afterwards wholly betook himself to the Study of *Philosophy*, especially the moral Part of it. It is reported of him, that he was so Eloquent, and had such an Art to convince his Hearers, that he could persuade whatsoever he would; wherefore also
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the *Thirty Tyrants*, who then governed *Athens*, forbade him to instruct Youth. He was moderate, sober, chaste, composed in his Actions and Behaviour, very patient, and in a word, possess'd of all Virtues; which he had so habituated himself to, as to make them natural. He valued Rest and Tranquillity as the choicest of all Possessions; and asserted Knowledge only to be a true Good, and Ignorance an Evil. According to his Philosophy, Riches and Honour have nothing in them of true Worth; but that on the contrary, they are the Source of various Evils and Mischiefs. His common Saying was, *that he only knew this, that he knew nothing*; with reference to which Persuasion of his, the Oracle pronounced him the wisest of all Men. He said of a Prince who had been at vast Charges, to build for himself a stately Palace, but had taken no Pains at all to make himself virtuous, *that the People run from all Parts to see his House, but that none were pressing to see him*. He recommended three Things especially to his Disciples, *Wisdom, Modesty, and Silence*. Seeing the Massacre caused by the *Thirty Tyrants*, he said to a Philosopher, *what a Comfort it is for us, that we are not like these great ones, the Subject of Tragedies!* He was us'd to say, *that there was no better Inheritance than that of a good Friend*. A Man who pretended to Skill in Physiognomy, having judg'd of him according to his Art, that he was brutish, lustful, and a Drunkard; he own'd himself to be naturally inclin'd to all those Vices, but that Reason had corrected those corrupt Inclinations. It was a common Saying of his, *that Men were so much concerned to have a Portraiture resemble the Original, and yet took no Care to be like God, whose Image they were; and that they dressed themselves by a Looking-glass, but did*
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not take the same Care to adorn their Minds by Virtue. He said also, that it is with a bad Wife, as with a bad Horse, to which, after that a Man is once accustomed, all others seem good. The Thoughts he had of God were most awful and rational. He derided the Plurality of the Heathen Gods, and upon that Account was indicted of Impiety by *Anytus* and *Melitus*, and condemned to drink the Juice of Hemlock. When they brought him the News that he was condemned to Death by the *Athenians*, and so are they, said he, by Nature; but, replied his Wife, alas! they have condemned you unjustly: What said he, would you then have had me justly condemned? The Day that he was to drink the fatal Draught, one of his Friends sent him a fine new Gown. Why, said he, will not this which hath serv'd me alive, serve me to die in? He died at the Age of 70, in the 95th Olympiad, *Læches* being Prætor of *Athens*.

Q. What were the religious Principles of Socrates?

A. That God was One, perfect in himself, giving the Being, and the Well-being to every Creature: Yet what he is (says he) I know not; but what he is not, I know. That God, and not Chance made the World; and that it, and all Things in it, are preserved and conducted by his all-powerful and unerring Providence. That the Soul of Man was immortal; and that the Body, a compounded Substance, was dissolved by Death; but the Soul being simple, passed into another State, incapable of Corruption or Annihilation. That the Souls of good Men after Death are united to God, in a blessed, inaccessible Place. And that to some other Place of Horror, where there is no Emanation of divine Favour, the Souls of wicked Men are carried away to suffer Punishment.

Punishment: But to define what, and where these two Places are, was far above the Sphere of human Knowledge. That God has imprinted into the Soul of Man, a Principle of Reason, *which he calls*, a Ray of the Divine Nature. That that Principle did of itself direct a Man to the Exercise of Virtue: But that he became wicked, whenever he abandoned the Dictates of that Reason, to follow the Impressions of Sense. That Temperance, Justice, Fortitude, Patience, and all other Virtues, intituled a Man to the Favour of God, as their Contraries to his Wrath. That such was the Divine Goodness in itself, and God's Beneficence to Man, that he had implanted in his Soul a Power to be virtuous and good; and if he proved otherwise, he could not justly blame God for punishing him, either here, or in another World.

Q. Is not something recorded of a Dæmon or Genius that attended Socrates?

*A. That Socrates had a Dæmon or Genius, that directed him in the whole Course of his Life, is not only affirmed positively by all his Contemporaries, and agreed to by the Learnedest of the Greek and Roman Writers afterwards; but 'tis likewise acknowledged by several of the Primitive Fathers of the Christian Church, who scruple not to give it the Name of his Guardian Angel: But after what manner it express'd itself to him, whether by an audible Voice, or some other intelligible Sign, they have not ventur'd to determine. In whatever manner it was that this invisible Attendant made its Counsels known to him, we have many Instances in *Zenophon* and *Plato*, of the good Effects they had when obey'd, and of the bad ones when disobey'd, not only in the Conduct of his own Life, but with relation to others who happen-*
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ed to be in his Company. Of the latter we have a remarkable Story in *Plato*, which is this: One *Timarchus* a noble *Athenian*, being at Dinner, in Company with *Socrates*, he rose up to go away, which *Socrates* observing, bad him sit down again; for (said he) *the Dæmon has now given me the accustom'd Sign*. Some little time after, *Timarchus* offered again to be gone, and *Socrates* once more stop'd him, saying, he had the same Sign repeated to him: At length when *Socrates* was earnest in Discourse, and did not mind him, *Timarchus* stole away, and in a few Minutes after, committed a Murder; for which being carried to Execution, his last Words were, that *he had come to that untimely End for not obeying the Dæmon of Socrates*.

Q. What is the next remarkable Occurrence in the History of Greece?

A. The Retreat of Xenophon out of Persia with 10,000 Greeks, which is looked upon as one of the most masterly Pieces of Conduct in antient History. These brave Soldiers, under the Command of Xenophon, notwithstanding the many Impediments they met with, performed a Retreat of between four and five Thousand English Miles, in the Space of about 19 Months. It is true indeed, that upon a Review of the Forces at Cerasus, there appeared to be but 8600 Men, but that even such a Number should escape, seems almost incredible. That, after the Death of Cyrus, which struck such a Damp into the rest of his Forces, they alone should have Courage enough to continue the War, to oblige the Persians to sue to them for Peace, and furnish them with Provisions: That after the treacherous Murder of their Officers, they should be still hardy enough to make their Way in defiance of a numberless Army,
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that could neither take them by Force, nor circumvent them by Stratagem: That they should traverse the Body of that vast Empire, with so many barbarous Nations on all Sides, to dispute their Passage over Rocks and Mountains, almost inaccessible, and such Rivers as the *Tigris* and *Euphrates*; and all this with the Countenance rather of Conquerors, than of despairing successful Adventurers, exposed to the Fury of a powerful incensed Monarch, with a victorious Army: These are Circumstances, which would not easily gain Credit, if they had not been described and attested by *Zenophon*, who has done it with such Exactness and Fidelity, and at the same time with such Modesty, in regard to himself, that the only Doubt remaining, is, whether he gain'd more Honour by the Share he had in the Expedition, or by the Account he has given of it.

As the Glory of *Greece* seems from this Period to have declin'd, and as all its different States, a few Years after, submitted to the Conquests of *Alexander* the Great, and became subject to the Kingdom of *Macedon*, we will here put an End to this Part of our Work.



THE

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H I S T O R Y
O F
G R E E C E.

P A R T III.

*Of the Religion, Laws, Manners, and
Customs of the GRECIANS.*

C H A P. I.

Of the Religion of GREECE.

S E C T. I.

Of the Grecian Priests.

*Q. WHAT were the Duties of Priests amongst
the Grecians?*

*A. First, They pray'd to the Gods in favour of
others, and instructed others to pray for themselves.
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2dly, They serv'd as Interpreters betwixt God and Mortals, by conveying the Will of the Gods to Mortals, in expounding Oracles, and other religious Signs, and the Devotion of Men to Gods, by offering Sacrifices, and performing holy Rites.

Q. In what Estimation were Priests in antient Greece?

A. In early Ages, *Kings* and *Priests* were the same. The *Lacedæmonian* Kings, immediately upon their Accession to their Government, took upon them the Priesthood of the Celestial *Jupiter*; and the Character of Priesthood was always held venerable.

Q. What were the Qualifications of the Priesthood?

A. To be sound, perfect, entire, and without any thing superfluous, in their Persons; to be pure and uncorrupt in their Morals, and temperate and chaste in their manner of living.

Q. Was there any Subordination among their Priests?

A. Yes, in every Place they had a High Priest who was over the others, and performed the most holy Mysteries of Religion: There was likewise a holy Order, call'd the *Parasite*, who gather'd in the Revenues, and shared in the Emoluments of the Priesthood: The publick Criers assisted at Sacrifices, and served as Cooks for the Victim.

Q. Were there any other Order of Priests?

A. Yes: The *Protoloi*, or the *Servants of the Gods*, was an Order of Priests who always waited upon the Gods, and whose Prayers the People desired at Sacrifices; so that they seem to have been the Curates of the other Priests.

Q. How were these inferior Orders maintain'd?

A. By the Sacrifices, and other holy Offerings.

Q. What

Q. What were the particular Shares they had of those?

A. The Protoloi, or Servants of the Gods, had the Skin and Feet; and the Tongues were the Fees of the Ceryces, or publick Criers. The rest probably was divided betwixt the High Priest and the Priests in ordinary.

Q. Had no particular Places peculiar Institutions of Priesthood?

A. Among the Opuntians there were two Priests, one of which belong'd to the chief and celestial Gods, the other to the Demi-gods. At Athens every God almost had a chief Priest that presided over the rest; the Delphians had five chief Priests, who helped to perform the holy Rites with the Prophets that had the Care of the Oracle.

Q. Was there any other particular Institution of Priesthood?

A. Yes: Every Village of the Athenians maintain'd, at the publick Charge, certain Parasiti in honour of Hercules.

Q. How came the Word Parasiti into Contempt?

A. The Magistrates, for the publick Ease, oblig'd some of the wealthier sort to take them to their own Tables, and entertain them at their own Cost; whence this Word, in latter Ages, signified one that for the sake of a Dinner conforms himself to every body's Humour.

S C E T. II.

Of their Temples, Altars, and Images.

Q. WHAT was the first Origin of Temples among the Greeks?

A. It is generally thought by learned Men, that Temples owe their first Original to the superstitious Reverence and Devotion paid by the Antients to the Memory of their deceased Friends: And as most of the Gods were Men consecrated upon the account of some public Benefit conferr'd on Mankind; so most of the Temples are thought to have been at first only stately Monuments in honour of the Dead.

Q. By what means came those Tombs to be converted into Temples?

A. Because it was usual to offer Prayers, Sacrifices, and Libations, at all Sepulchres.

Q. Were the Greeks magnificent in their Temples?

A. Yes: No Charge was spared upon them, or any part of divine Worship, that they might express the great Respect they had for the Gods, and create a Reverence of the Deities in their Votaries.

Q. Was there no Exception to this Magnificence?

A. Yes: *Lycurgus* enacted, that the Gods should be served with as little Expence as possible.

Q. What Reason did he give for this?

A. Lest at any time the Service of the Gods should be intermitted by the State, being unable to support great Magnificence in their Worship.

Q. Were there no particular Forms of building Temples to particular Gods?

A. Yes:

A. Yes : Almost every God had a Form of Building peculiar to himself; the *Dorick* Pillars and Order were sacred to *Jupiter*, *Mars* and *Hercules*; the *Ionick* to *Bacchus*, *Apollo* and *Diana*; the *Corinthian* to *Vesta* the Virgin.

Q. Was this Rule always observed?

A. No : Sometimes several or the whole of the Orders were employed upon one Temple.

Q. In what Cases did this happen?

A. When the Temple was either dedicated to several Gods, or to some of those Gods who were thought to preside over several things.

Q. What were the usual Places on which Temples were built?

A. Those in the Country were generally surrounded with Groves sacred to the tutelar Deity of the Place; but where those could not be had, as in Cities and large Towns, they were built amongst and even adjoining to the common Houses.

Q. Were there no Exceptions to this Custom?

A. Yes : The *Tanagreans* built their Temples in Places of Retirement.

Q. What was the general Situation of the Greek Temples?

A. If the Place would permit, it was contrived that the Windows being open'd, they might receive the Rays of the rising Sun; the Front was towards the West, and the Altars and Statues towards the East.

Q. What was the Reason of this?

A. Because all Heathens antiently worshipped with their Faces toward the East.

Q. How were Temples divided?

A. Into two Parts, the sacred and the profane.

Q. How were these called?

A. Without and within the *Perirrhanterion*.

Q. What

Q. What was the Perirrhanterion?

A. It was a Vessel (usually Stone or Brass) fill'd with holy Water, with which all those that were admitted to the Sacrifices were sprinkled, and beyond which it was not lawful for any one that was profane to pass.

Q. Is this Opinion universally received?

A. No: Others have written that it stood at the Entrance of the Adytum, into which it was not lawful for any one but the Priests to come.

Q. What were the principal Parts of their Temples?

A. The Vestry, which stood at the upper End; the Statue, the Altar, and the Nef.

Q. What was the Use of the Vestry?

A. It seems to have been the Treasury for the Church, and for any who, fearing the Security of his Wealth, committed it to the Custody of the Priests, as *Xenophon* is reported to have done at the Temple of *Diana* at *Ephesus*.

Q. Of what Materials were the Statues made?

A. Among the ancient *Greeks* they were generally of Wood, and for the most part of Cypress, Oak, Ebony, Cedar, Box, Yew, and the Roots of the Olives, of which the lesser Images were usually made.

Q. Did they observe no other particular Direction in the Choice of these Trees?

A. Yes: Those Trees which were sacred to any God, were generally thought most acceptable to him, and therefore *Jupiter's* Statue was made of Oak, *Venus's* of Myrtle, *Hercules's* of Poplar, *Minerva's* of the Olive Tree, &c.

Q. Were they always made of Wood?

A. No: Sometimes they were made of Stone, sometimes of black Stone, to denote the Invisibleness of

of the Gods: Marble and Ivory were frequently used, and sometimes Clay and Chalk; and last of all Gold, Silver, Brass, and all other Metals.

Q. Where did those Images stand?

A. In the Middle of the Temple, on Pedestals raised higher than the Altar, and inclosed with Rails,

Q. How were the Altars placed?

A. Towards the East, and those in the Temples were always lower than the Statues of the Gods.

Q. Were their Altars all alike?

A. No: They differ'd according to the Diversity of the Gods to whom they were consecrated. - The Gods above had their Altars raised up a great height from the Ground; but those of *Vesta*, the *Earth*, and the *Sea*, were low. To the Heroes they sacrificed upon Altars close to the Ground. The subterranean, or infernal Gods, had, instead of Altars, little Ditches or Trenches digg'd for that Purpose.

Q. What were those Altars made of?

A. Of Earth heaped together, sometimes of Ashes, as was that of the *Olympian Jupiter* before mentioned, which was made of the Ashes of burnt Sacrifices.

Q. Where were those Altars erected before Temples were in use?

A. Sometimes in Groves, sometimes in other Places, and often in the High Ways for the Convenience of Travellers. The terrestrial Gods had their Altars in low Places, but the celestial were worshipp'd on the Tops of Mountains.

Q. Where did they then sacrifice?

A. Sometimes upon the bare Ground, and sometimes upon a Turf of green Earth.

Q. What Ceremonies were observed in consecrating Altars and Images?

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A. A Woman neatly trimm'd and deck'd in purple Vesture, brought on her Head a Pot of sodden Pulse, as Beans, Pease, and the like, which they sacrificed in Gratitude for their first Food.

Q. Were those Ceremonies always observed on such Occasions?

A. No; that of consecrating Images, was sometimes performed by putting a Crown upon them, anointing them with Oil, and then offering Prayers and Oblations to them; sometimes they would add an Execration against all that should presume to profane them, and inscribe upon them the Name of the Deity, and the Cause of their Dedication.

Q. What Privileges were annex'd by the ancient Greeks to Temples, Statues, and Altars?

A. That of protecting Offenders; so that if a Malefactor fled to them, he could not be forced from thence.

Q. Were no particular Temples Asylums for particular Crimes?

A. Yes, very often; for Instance, the Temple of *Diana* protected Debts, and that of *Theseus* Slaves and others of mean Condition, who were oppress'd either by their Masters, or by Men in Power.

Q. Were those Privileges peculiar to the Gods?

A. They sometimes extended to the Statues and Monuments of Heroes, and other great Personages. Thus the Sepulchre of *Achilles* on the *Sigeon* Shoar, was in after Ages made an Asylum; and *Ajax* had the like Honour paid his Tomb, on the *Rhætean*.

Q. Where was the first Asylum built?

A. Some say at *Athens*, by the *Heraclidæ*, to protect those Children who fled from the Severity of their Fathers; and others at *Thebes*, by *Cadmus*, for all sorts of Criminals.

Q. How

Q. How long did these Privileges subsist?

A. Till the Days of our Saviour, when Tiberius Cæsar abolished them all, excepting those belonging to Juno Samio, and one of the Temples of Æsculapius.

SECT. III.

Of their ORACLES.

Q. WHAT was the Authority of Oracles, among the antient Greeks?

A. Their Answers finally decided upon all Matters, whether publick or private, upon which any Deliberation or Doubt arose.

Q. In what Manner were Oracles deliver'd?

A. Either by the Mouth of Interpreters, who delivered the Words of the God who was consulted, to the Votary, or immediately from the God himself; or they were returned by Dreams, which were suppos'd to be sent from the same God; or by Lots, which they imagined were directed by him; or insome other Manner, which the Votaries were perswaded was a Revelation of the Will of the Deity; and some Oracles used two or three of these Ways, to discover their Will.

Q. Who was the Father of Oracles?

A. Jupiter, who kept the Books of Fate, and revealed more or less, as he pleased.

Q. What God was thought to have the greatest Skill in Oracles?

A. Apollo, whose Office it was to preside over and inspire all Predictions of Futurity, and all Prophets
Especially the Oracle of Delphi, and

and Diviners in general, but this was only at second hand from *Jupiter*.

Q. Of what use were Oracles in the political Institutions of Government among the Greeks?

A. Of very great, since by pretending to consult them, the Projectors of new Laws, Customs, Expeditions, &c. received a Sanction for their several Designs. Thus *Cræsus*, before he durst venture to declare War against the *Persians*, consulted not only all the most famous Oracles of *Greece*, but sent Ambassadors as far as *Libya*, to ask Advice of *Jupiter Hammon*. *Minos*, the *Cretan* Law-giver, conversed with *Jupiter*, and received Instructions from him, how he might new-model his Government. *Lycurgus* also made frequent visits to the *Delphian Apollo*, and received from him that Platform, which afterwards he communicated to the *Lacedemonians*.

Q. You say that Jupiter was the Father of Oracles; What Place then was most famous for his Oracle?

A. *Dodona*, which some say lay in *Thessaly*, some in *Epirus*, but most probably in the latter; tho' a great many will have it, that there were two Oracles of that Name, one in *Thessaly* and another in *Epirus*.

Q. By whom was Dodona built?

A. By *Deucalion*, who upon the general Inundation of all *Greece*, resorted to *Dodona*, which being a high Ground, secured him from the Waters, when the Inundation went off, all they who in the other Parts of *Greece* had escaped it, resorted to *Deucalion*, and with them he peopled his new-built City.

Q. Why was it called Dodona?

A. Either from a Sea-Nymph of that Name, or *Dodon* the Son of *Donone*, the Daughter of *Jupiter* and *Europa*; or from the River *Dodon*, or *Dori*; or, as some say, from *Dodanim*, the Son of *Javan* who
(they

(they tell us) was Captain of a Colony sent to inhabit those Parts of *Epirus*.

Q. *By whom was the Temple of Dodona founded, where the Oracle resided?*

A. By *Deucalion*.

Q. *At what time did the Oracle come to reside there?*

A. That is uncertain, but it seems to have been a considerable time there, before the Temple was built. For *Herodotus* reports, that it was the most antient of all Oracles in *Greece*; which would be false, had it not been before *Deucalion's* Time.

Q. *What was the Original of it, according to that Historian?*

A. The Account which he tells us he received from the Priests of *Jupiter*, at *Thebes*, in *Egypt*, is this: That the *Phœnicians* had carry'd away two Priestesses from that Place, one of which they sold into *Libya*, the other into *Greece*; that each of those had erected the first Oracle in those Nations, the one of *Jupiter Hammon*, and the other of *Jupiter Dodonæus*.

Q. *Gives he no, other Account of the Original of this Oracle?*

A. One, which he says was given them by Priestesses, and the other Ministers at the Temple of *Dodona* itself; that two black Pigeons flying from *Thebes* into *Egypt*, one of them flew into *Libya*, where she ordered an Oracle to be erected to *Hammon*; the other to *Dodona*, where sitting upon an Oak-Tree, and speaking with a human Voice, ordered there should be in that Place an Oracle of *Jupiter*, and directed the Manner in which he was to be worshipped.

Q. *But what is the Opinion of Herodotus himself upon this Matter?*

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A. He thinks that if the *Phœnicians* did really carry two Women from *Thebes*, one of which they sold in *Libya*, and the other into *Greece*, it is probable that she who was carry'd into *Greece*, was sold to the *Thesprotians* in that Country, which in his time was called *Hellas*, but formerly *Pelasgia*, where she instituted the Oracle to *Jupiter*, and gave Instructions after what Manner it was to be worshipped.

Q. Have we no other Opinion as to the Original of this Oracle?

A. Yes; *Strabo* and others say, that it was founded by the *Pelasgians*, who were the most antient Nation of all *Greece*, and this Opinion he founds upon the Testimonies of *Homer* and of *Hesiod*.

Q. Who were the Persons who deliver'd this Oracle?

A. At first they were Men, as *Strabo* and *Eustathius* have observed out of *Homer*: But in latter Ages, the Oracles were delivered by three old Women.

Q. When was this Change made?

A. It was made, according to *Strabo*, when *Jupiter* admitted *Dione* to inhabit, and to be worshipped in this Temple.

Q. Was it not unusual for two Deities to be worshipped in the same Temple?

A. No; *Apollo* and *Bacchus* were worshipped at *Delphi*, and *Jupiter*, and *Apollo* at *Miletus*.

Q. Were not the *Boeotians* intitled to some particular Privileges?

A. Yes; they received their Answers from Men, when all others, who consulted this Oracle, from Women.

Q. What was the Reason of this Custom?

A. In a War betwixt the *Pelasgians* and the *Boeotians*, the former coming to *Dodona* to consult *Jupiter*

puter as to its Success, they were answered, that they should have Success, if they would act wickedly. The *Bæotians* expecting that this was a Trap laid for them in favour of their Enemies, the *Pelasgians*, seized the Prophetess, cast her into the Fire, and justified the Lawfulness of the Action. But being obliged to submit to be tried by the two remaining, with whom they obtained, that two Men should be joined in Commission, they were condemned by the Women, and acquitted by the Men. Whereupon (as was usual, when the Number of Voices on both Sides were equal) the *Bæotians* were acquitted and dismissed: Ever after it was established, that Men only should give Answers to the *Bæotians*.

Q. How were the Priests and Priestesses of this Temple call'd?

A. The Prophets of this Temple, were commonly called *Tomuri*, the Prophetesses *Tomuræ*, from *Tomurus*, a Mountain in *Thesprotia*, at the Foot of which stood the Temple. And this Word became so common, that at last it became a general Name for any Prophet.

Q. What were the most remarkable Things about this Temple?

A. There was a sacred Grove full of Oaks, thought to be inhabited by the *Dryades*, the *Fauni*, and the *Satyri*, whom they imagined, were frequently seen Dancing and Wantoning under the Shade of these Trees.

Q. Was there nothing peculiar to the Oaks themselves?

A. Yes; they were thought to be endued with a human Voice, and prophetic Spirit, and were called *Speaking* and *Prophefying Oaks*. *Argo*, the Ship of the

the *Argonauts*, being built with the Trees of this Wood, had the same Power of *Speaking*.

Q. *What was the Reason of this Fiction?*

A. Because the Prophets uttered their Oracles, sitting either among the Branches, or within the Trunk of one or other of those Trees, and therefore the Oracle was thought to be uttered by the Oak itself.

Q. *Was there no other Way of Propheying used in this Place?*

A. Yes; by Brazen Kettles, so artificially placed about the Temple, as to communicate the Sound of the Stroke, given on one of them, to all the others.

Q. *When did this Oracle cease?*

A. That is uncertain; but doubtless it was mute in the time of *Augustus Cæsar*, and had been so for some time before.

Q. *Were there no other Oracles of Jupiter?*

A. Yes; the *Olynthian* Oracle was once famous, but did not continue so long. And the Temple in which it stood, still preserved its antient Splendour, and was adorned with magnificent Structures, and enriched with Presents from every Part of *Greece*, in the Days of *Strabo*, who flourished under *Augustus Cæsar*. There was another Oracle of *Jupiter* in *Crete*, which was held under Ground, and where the Will of the Deity was revealed by Dreams, and in which the Gods conversed familiarly with their Votaries.

Q. *Which was the chief Oracle of Apollo?*

A. That at *Delphos*, which was called the *Pythian* Oracle, and the Priestesses who deliver'd it *Pythia*; either from *Python*, the Serpent which lay in the Pit, from whence the Oracle came, afterwards killed by *Apollo*, who possess'd the Place by Conquest; or from *Pytho*,

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Pytho, another Name of *Delphos*, the Place of this Oracle, which came from *Pythus* the Son of *Delphos*, the Son of *Apollo*; or perhaps from some other Original, upon which the Learned are not yet well agreed.

Q. Was there nothing peculiar in the Situation of the City of Delphos itself?

A. Yes; it was thought to be the Middle of the World, and therefore was called its *Navel*. The Poets came to know this by two *Eagles*, (says *Pindar*) *Crows*, say some, and others, *Swans*, which being let fly by *Jupiter*, met both in that Place. *Pausanias* says, there was to be seen in the Temples, a Navel made of white Stone, with a Ribband hanging to it for the Navel String.

Q. Who begun this Oracle, and how was it discovered?

A. Some say *Tellus*, and some *Themis*: and that it happened, when the Place was a Common, the Goats that fed there coming to a Den very large below, with a little Mouth, and looking in, on a sudden fell a leaping and making a strange Noise. The Goat-herd seeing this, ran to the Place to see what the Matter was, and falling into the same Frolick, prophesy'd too; and thus it fared with several others, who came thither for the same Purpose. Nay, a great many with the Breath that came out of the Earth expired, or grew delirious, and falling into the Hole were suffocated.

Q. What happened after this?

A. They set a three-footed Stool, or *Tripes* upon the Hole, and a Maid upon it, consecrated for a *Priestess*, whose common Name (as I said before) was *Pythia*, and her Office to put the Oracle into Verse and deliver it out.

Q. What was this Tripod?

A. Some say it was a Pot filled with Dust, thro' which the Afflatus, or the *Inspiration* pass'd into the Belly of the Wench, and so went forth at her Mouth for an Oracle. Others are of Opinion, that it was a large Vessel, supported by three Feet, into which the Prophetess plunged herself, when she expected an Inspiration. But *Cælius* hath proved at large, that it was not a Vessel, but a Table or Seat, on which the *Pythia* lean'd or sat.

Q. What were the Qualifications of these Priestesses?

A. The first who prophesy'd in that Place was a Maid, and her Name was *Phenomenè*; all the rest were like her, young Virgins, till *Echecrates* a *Thessalian* deflowered *Phæbas*, and then they made choice of Women of fifty Years of Age, but made them go in the Habit of a Virgin. They were obliged to observe the strictest Laws of Temperance and Chastity; not being allowed to wear rich and costly Apparel, or the use of fantastick Dresses.

Q. In what Manner were the Oracles deliver'd?

A. It was the Custom before the Priestesses went to the Hole, to wash their Bodies, and especially their Hair, in the Fountain *Cassalius*, where the Poets too were used to wash; and when they sat first on the Stool, they used to shake the Laurel-Tree that grew close by the Tripod, and sometimes to take the Leaves and chew them in their Mouths. She was no sooner inspired, but she fell a tearing her Hair, and running round foaming at the Mouth, and cutting her Flesh.

Q. Was she always affected in this Manner?

A. No; for if the Spirit was in a kind and gentle Humour,

Humour, her Enthusiasm was neither so violent nor so severe to herself.

Q. Was not that Enthusiasm sometimes fatal to the Priestess?

A. Yes; *Plutarch* speaks of one who was enraged to such a Degree, that she affrighted not only those who consulted the Oracle, but the Priests themselves, so that they ran away and left her; and so violent was the Agony, that in a little time after she died.

Q. What was the proper Time for consulting the Oracle?

A. Only one Month in the Year, which was in the Spring, and the seventh Day of which, they called *Apollo's* Birth-Day, and on that Day he was very liberal of his Answers. We are told by some Authors, that, at first, the *Pythia* gave Answers on no other Day but this.

Q. What was required of those who came to consult this Oracle?

A. In the first Place, to bring considerable Presents to the God, who seems not to have been a very disinterested Deity in that respect: In the next Place, they were to propound their Questions with the greatest Brevity their Matters could admit of: And lastly, they were to offer Sacrifice to *Apollo*, which Sacrifice was a kind of Warrant for the Priestess to proceed, which she did, if the Omens attending that Sacrifice proved favourable, but not otherwise.

Q. How many Priests assisted at these Sacrifices?

A. Five, who were called Holy, assisted the Prophets, and performed many other Offices with them, being supposed to be descended from *Deucalion*; there was one who presided over these, and another

who assisted the Prophetess in managing the Oracle.

Q. *In what Language was this Oracle deliver'd?*

A. In Greek, for Cicero thinks that the famous Line

Aio te, Æacida, Romanos vincere posse,

You the valiant Romans shall overcome,

was not genuine; because, in the first Place, it is a Latin Line, a Language which the Oracle never dealt in; and because in the Days of *Pyrrhus*, to whom this Oracle was returned, the Oracle had left off giving Answers in Verse, which had been always her Custom before.

Q. *Of what Nature were these Verses?*

A. According to *Plutarch* they were rude and unpolished, yet (saith he) this is no Reflection upon *Apollo*, the Patron of Poets, because he only communicated the Knowledge to the *Pythia*, which she delivered in what Dress she pleased; the Sense therefore was his, the Words her own.

Q. *Was it always a constant Rule to deliver those Answers either in Verse or Prose?*

A. We have many Instances to prove that the Custom of answering in Verse, never obtained so universally, but sometimes Answers were given in Prose; nor that of giving Answers in Prose, so universally, but that they were given sometimes in Verse.

Q. *Were the Meaning of those Answers plain to the Enquirer?*

A. No; They were very obscure and dark, tho' not so much so, as some other cotemporary Oracles, for the Meaning of whose Answers, the Votaries were sometimes obliged to apply to the *Delphic Oracle*, which very often explained them.

Q. *What*

Q. What was the Opinion of the Antients, with regard to the Veracity of this Oracle?

A. It was so very great, that its Answers became to be used proverbially for infallible Truths. But in latter Times the Case was very much alter'd; for about the Days of *Demosthenes*, or afterwards, the Oracles seem rather to have been inspired by the Power of Gold, than the Influence of the Gods.

Q. When did this Oracle cease?

A. That is pretty uncertain; but in the Time of *Augustus Cæsar* the Authority of it was very low, and about the Time of *Domitian*, it seems to have been quite extinct. *Lucan* tells us, that before the Ruin of the *Roman Republic*, it was quite dumb; but all this seems to have been only a temporary Dumbness, for it is certain, that it sometimes lost its prophetic Faculty, and soon after recovered it; for it appears, that so low as *Julian the Apostate*, both this and other Oracles were consulted.

Q. What was the next Oracle in Renown, that belonged to Apollo?

A. That in the Island of *Delos*, the most famous Island of all the *Cyclades*; which were a Knot of Islands lying in the *Egean Sea*, and famous for being the Birth-Place of *Apollo* and *Diana*.

Q. In what Estimation was this Island, and the Oracle there, held among the Antients?

A. In so great, that it was held Sacred and Inviolable; insomuch that the *Persians*, who spared no other Temples, but plunder'd and ravag'd them all, durst attempt nothing against this one; and its Oracles were thought for their Perspicuity to exceed those of *Delphi*.

Q. How was this temple situated?

A. On the Sea Shoar; looking toward *Eubœa*,
and

and on the very Place where *Apollo* was born.

Q. Did the Oracle give Answers here all the Year round?

A. No; the God in the Winter-time retired to Patara, a City in Lycia.

Q. Was there any thing remarkable about his Altar here?

A. It was by some, reckon'd among the Wonders of the World: it was built by Apollo, when but four Years of Age, and was composed of the Horns of those Goats, which were slain by Diana upon Mount Cymbus, compacted with a wonderful invisible Cement.

Q. Was any particular Exemptions observed as to this Altar?

A. Yes; it was held unlawful to sacrifice any living Creature upon it, and the Gods willed that it should be kept free of all Blood and Pollution. Nay, we are told that this Delicacy went so far, that no Dogs were permitted to enter, or any Person to die, or to be born within the Island. And therefore, when the Athenians were commanded by the Oracle to purify it, they dug the dead Bodies out of their Graves, to inter them in the adjacent Island, and then they put out an Edict, commanding all Women that were with Child, or mortally Sick, to be transported to another Island, named Rhema, in the same Sea.

Q. What was the Original of the famous Procession made every Year by the Athenians to this Temple?

A. When Theseus with other Cretan Youths were sent to be devoured by the Minotaur in Crete, they vowed to Apollo, that if he would bring them back in Safety, they would make a solemn Voyage to his Temple at Delos every Year. This happening accordingly,

cordingly, they performed their Vow in that Ship which carried them to *Crete*, and which was annually employed upon the same Occasion by the *Athenians* in the time of *Demetrius* the *Phalerian*. During the time of this Procession, and for some time before, no Person could be put to death at *Athens*.

Q. Which was the next remarkable Oracle of *Apollo*?

A. That of *Apollo Didymæus*, which was at *Didyma*, a Place belonging to the *Milesians*.

Q. Had this Oracle no other Name?

A. Yes: It was called the Oracle of the *Branchidæ*, some say, from *Branchus*, a Son of *Apollo*, who gave him the Gift of Prophecy; and others, from a Youth of that Name beloved by *Apollo*.

Q. What was the Fate of the Temple where this Oracle was?

A. It was betray'd by its Priests in the time of the *Persian* War to the *Barbarians*, who plunder'd and spoil'd it. It was afterwards rebuilt by the *Milesians*, with a Magnificence superior to that of any other Temple in *Greece*; but so large, that it was beyond the Art of Architecture to cover it with a Roof.

Q. Where were the other Oracles of *Apollo*?

A. He had one in *Abæ*, a City of *Phœcis*; another at *Claros*, a City of *Ionia*. The Person who deliver'd Answers here was a Man, who was generally chosen out of some certain Families; and though very ignorant, yet return'd the Oracle in Verses very satisfactory. Another at *Larissa*, a Fort of the *Argives*, where the Answers were return'd by a Woman, who was forbidden the Company of Men.

Q. How did she receive her Inspiration?

A. Every Month she sacrificed a Lamb, and
hew.

having tasted its Blood, she immediately grew Enthusiastick.

Q. What other Oracles had Apollo?

A. He had one at *Eutresis*, a Village in *Bæotia*; one at *Tegyrae*, a City in *Bæotia*; one at *Ptous*, a Mountain in *Bæotia*; and another near the *Castalian* Fountain, the Waters of which were also endued with a prophetic Virtue. He likewise had a Temple and an Oracle near *Ismenus*, a River and a Mountain in *Bæotia*; and in another Place of *Bæotia* he gave Oracles from a Stone, on which he had an Altar erected out of the Ashes of Victims, and from which he return'd Answers only by Omens.

Q. Where was the Oracle of Trophonius?

A. At *Lebadea* a City of *Bæotia*, where *Trophonius* built himself a Mansion under Ground, from whence he return'd Oracles; and in this Cave he died, and after Death was worshipp'd under the Name of *Jupiter Trophonius*.

Q. How came this Oracle in Repute?

A. The Cities of *Bæotia*, in a time of great Drought, having gone to *Delphi* to desire the Advice and Assistance of *Apollo*, were by him directed to consult *Trophonius* at *Lebadea*. Having repaired thither, they found out the Oracle by following a Swarm of Bees, and there received a satisfactory Answer, with Instructions as to the Rites which his Votaries were to use in worshipping and consulting him.

Q. What was there remarkable as to the Votaries of this Oracle?

A. Immediately upon their Return to Light out of the Cave, they were stupid, dejected and melancholy, from whence a Consulter of the Oracle of *Apollo* came to be used as a Proverb for a Person of that Disposition.

Q. Were

Q. Were there no other famous Oracles?

A. Yes; that of *Amphiarus*, who reveal'd his Will by Dreams to all Persons but to the *Thebans*.

Q. Who was this Amphiarus?

A. He was the Son of *Oioleus*, and Husband of *Eriphyle*, the Sister of *Adrastus* King of *Argos*. He was an excellent Soothsayer, and foresaw that he should be kill'd if he engag'd in the *Theban War*; however, being forced to go thither, he, his Chariot and his Horses, were swallowed up by the Earth.

Q. Where did this Temple stand?

A. Near the Place where he was swallow'd up, about twelve Stadia distant from *Oropus*, a City in the Confines of *Attica* and *Bœotia*.

Q. Was there any thing remarkable about the Altar here?

A. It was divided into five Parts, the first of which was sacred to *Hercules*, *Jupiter*, and *Pæonian Apollo*. The second to the Heroes and their Wives. The third to *Vesta*, *Mercury*, *Amphiarus*, and the Sons of *Amphilochus*. The fourth to *Venus*, *Panacæa*, *Jason*, *Hygia*, and *Pæonian Minerva*. The fifth part to the Nymphs, *Pan*, and the Rivers *Achelus* and *Cephisus*.

Q. What was required of those who came to consult this Oracle?

A. They were first to purify themselves by offering Sacrifices to *Amphiarus*, and the other Gods, whose Names were inscribed upon the Altar; they then sacrificed a Ram to *Amphiarus*.

Q. How did they receive the Answers?

A. After the Votary had sacrificed the Ram, he went to sleep upon the Skin of the Victim, and the Oracle was reveal'd to him in a Dream.

Q. What were the other Oracles famous in Greece?

A. There was one of *Mercury's*, at *Phare*, a City
of

of *Achaia*, where his Statue was erected with a Beard. The Votaries, upon paying a Piece of Money, clapp'd their Mouths to this Statue, and propos'd their Question: Upon which they immediately stopp'd both their Ears with their Fingers, and in that Manner walk'd through the Market-place; then pulling out their Fingers, they received the first Voice they heard as a divine Oracle. There was an Oracle of *Hercules* at *Bura*, in *Achaia*, in a Cave there, where the Answers were received by throwing Dice. There was an Oracle of *Ceres* at *Patre*, which deliver'd its Answer by the Votaries inspecting the Surface of a Looking-glass, which just touch'd the Water of a Fountain near the Temple. But this Oracle was confin'd to Cases of Sickness.

Q. Any other Oracles?

A. Yes; There was an Altar at *Træzen*, a City of *Peloponnesus*, dedicated to the Muses, and Sleep; where, by the secret Inspiration of the Muses, proper Remedies for Distempers were revealed. There was a Temple of *Æsculapius*, where Remedies were reveal'd in Dreams; one at *Amphiclea*, sacred to *Bacchus*, both for the Cure of Diseases and telling Events. There was an Oracle of *Juno* in the *Corinthian* Territories. *Orpheus's* Head, at *Lesbos*, return'd Oracles. There was an Oracle of *Ino* in *Laconia*, together with a great many others of less Reputation, such as those of *Tereseus*, *Pasiphae*, *Ulysses* and *Ægeus*.

Q. Was the Oracle of *Pasiphae* remarkable for nothing?

A. Yes; It was of great Assistance to *Argis* and *Cleomenes* Kings of *Sparta*, in their Attempts to revive the Laws of *Lycurgus*, and the primitive Virtue of the *Spartans*, by reducing them to a State of Equality.

S E C T. IV.

Of the Grecian Sacrifices.

HOW many kinds of Sacrifices were there among the Greeks?

A. Four. 1. Those paid to fulfil a Vow for any Mercy received. 2. Those offer'd to appease an offended Deity, and which were call'd Expiatory. 3. Those put up for Success or Deliverance, and may be called Petitionary. And, lastly, Those which were commanded by the Will of the Gods.

Q. Of what were Sacrifices composed in the early Ages of Greece?

A. Of the Fruits of the Ground, which they offer'd up at the End of Harvest in Gratitude to the Gods.

Q. How long did this Custom continue in Athens?

A. Even to the Days of *Draco*, though in other Places it had been laid aside long before.

Q. How came it at last to be wholly disregarded?

A. By an Opinion they had, that the Feast of the Gods should consist of the same Materials with their own; and therefore when they fell to eating Flesh, and other Luxuries which were held unlawful among their Ancestors, they offer'd Sacrifices of those Materials likewise.

Q. What was requir'd of those who perform'd Sacrifices?

A. To purify themselves some certain Days before (the Number of them is not set down) and to abstain from carnal Delights. To which Purpose, *Ibano* being ask'd, when it might be lawful for a Woman,

Woman, from the Company of a Man, to go to sacrifice, answer'd, *From her own at any time, but from a Stranger never.*

Q. What did they do when they came to sacrifice?

A. They came and stood round the Altar, having with them a Basket, in which was the Knife hid, with which they cut the Throat of the Victim. Then they purify'd the Altar, going about it with the right Hand towards it.

Q. With what was this Lustration made?

A. It was made with Meal and holy Water sprinkled thereon. In this Water they quenched a Fire-brand taken from the Altar, with which they bedew'd the Standers-by, accounting it a kind of Cleansing.

Q. What did they next?

A. Then they cast some of the Flower on Assistants; and having thus expiated, they cry out *Who is here?* To which they made Reply, *Many and good.* Then they pray'd. In latter times they spake with a loud Voice before they began, *Let us pray.* When the Supplications were over, they drew the Victim so (if it was to the Gods above) as that the Head might look upwards: If it was to the Heroes or Demi-Gods, with his Throat downwards. Then they slew him, and skin'd him; and cutting out the Huck, Shin-bones and Haunch, they cover'd them with Fat. Hence the Gods of the Heathens are decypher'd by *Nazianzen*, as *rejoicing in the Fat*, to the end that they might burn all out in a great Flame; for the *Grecians* counted it unlucky if they did not consume. Upon the Thighs they cast small Pieces of Flesh cut from every Part of the Beast, beginning with the Shoulder, that they might seem to consume all.

Q. Of

Q. Of how many things did the Sacrifices in later Ages consist?

A. They consisted of these three things, *Libations, Incense, and the Offering*; but though the solemn Sacrifices consisted of all these three Parts, yet it was lawful to use any of them by themselves on particular Occasions. It was not only usual to offer Wine at Sacrifices, but also at the Beginning of a Journey, before they went to Bed, when they entertain'd a Stranger, and at any other time. In short, in all the more minute Affairs of Life they desired Protection of the Gods, by Oblations of Incense, or Drink-Offerings; but the solemn Sacrifices were only used upon more weighty Occasions, because of the Expence and Trouble attending them.

Q. What was the Libation?

A. The Matter generally was *Wine*; which was of two Sorts, the one *lawful*, the other *unlawful* to use in Libations. They accounted all Wine mix'd with Water unlawful, whence pure and unmix'd Wine is so often mention'd by antient Writers; and though sometimes we find *mix'd Wine* to have been used at Sacrifices, yet this Mixture seems not to have been made of *Wine and Water*, but of different Sorts of Wine.

Q. Were there no Exceptions as to particular Sorts of Wine?

A. Yes; It was unlawful to make an Oblation of Wine that had *proceeded from Grapes that had been cut, pared round, or polluted with a Fall*, or such as came from a Wine-press trodden with bloody and wounded Feet, or from a Vine unprun'd, blasted, or that had a Man hanged upon it.

Q. Were these Oblations always of Wine?

A. They

A. They were sometimes made of other Ingredients, and call'd *sober Oblations*: For instance, Honey was offer'd to the *Sun*, but Wine was never used upon his Altar, because he who surrounds all things should be sober; *sober Oblations* were often offer'd to *Bacchus*, because Men ought not always to accustom themselves to strong and unmix'd Wines; Oil was offer'd to *Pluto*; and *Homer* brings in *Ulysses* telling *Alcinous*, that he had made an Oblation to the infernal Gods in *Wine mix'd with Honey*, then *pure Wine*, and lastly *Water*.

Q. What did the *Incense* consist of?

A. It was generally *Frankincense*. But it was long before *Frankincense* came to be used: For in the time of the *Trojan War*, they offer'd *Cedar* and *Citron Wood*; and *Frankincense* was first used after the *Metamorphosis* of a devout Youth, called *Libanus*, into that Tree.

Q. What other kind of *Incense* did they offer?

A. They offer'd *Cakes of Salt and Barley*, and likewise round, broad, and thin *Cakes*, of which there were several kinds. They offer'd *Cakes* also which were broad and horn'd, in Imitation of the new Moon.

Q. Of what Use was *Salt and Barley* in Offerings?

A. It was thought the Gods would willingly accept of no Libations without *Salt*, because it was an Emblem of Friendship, and season'd all other Meat; and *Barley* was offer'd in Gratitude for Benefits of the Gods, when they advised Men to change their Diet of *Acorns* for *Corn*. We may here add the sacred Herbs burnt on the Altars during the Sacrifice.

Q. What were the Properties of the Offering?

A. It was required to be sound, without Spot and Blemish, and whole and perfect it all its Limbs; for the

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the Gods were very much disoblig'd if they were served with any other than the *Flower of the Flocks*: Therefore *Solon*, by his Laws, order'd the *Athenians* to offer *chafsen Sacrifices*; and they used to put Marks upon the fairest of their Cattle, that they might reserve them for the Gods.

Q. *What were the Animals made use of in Sacrifice?*

A. They differ'd according to the Quality of the Gods to whom, and the Persons by whom they were offer'd; a Sheep-herd sacrificed a Sheep, a Neat-herd, an Ox, a Goat-herd a Goat, and a Fisher, after a plentiful Draught, a *Tunny*; and so according to every Man's Employment and Abilities. To the Infernal Gods they offered *black Victims*; to the Good, *white*; to the Barren, *barren ones*; to the Fruitful *pregnant ones*; to the Masculine Gods, *Males*; to the Feminine, *Females*; but all these Rules had Exceptions.

Q. *Had no particular Gods particular Species of Animals appropriated to them?*

A. Yes: They sacrificed a Dog to *Hecate*, and a Dove or a Pigeon to *Venus*; they offer'd the Bull, because it was *furious and warlike*, to *Mars*; and the He-goat to *Bacchus*, because that Creature is an Enemy to Vineyards. The other Animals made use of were the Ox, the Cow, the Sheep, the Lamb, the Bear, the Cock, the Hen, and the like.

Q. *Might any kind of Animal be sacrificed?*

A. No: The plowing and the labouring Ox, as assisting in plowing and tilling the Ground, and being Man's *Fellow-Labourer*, was exempted; and in the more virtuous Ages it was thought a Crime to kill this Creature with a Design to eat or sacrifice it; but in latter Ages they were not so cautious;
for

for *Plutarch* tells us, they used to sacrifice, and consequently to eat them.

Q. Were no human Victims used among the Greeks?

A. Yes: There are some few Instances in which this Barbarity was practised. *Themistocles*, to obtain Success against the *Persians*, sacrificed some Captives of that Nation. *Bacchus* had an Altar in *Arcadia*, upon which young Girls were beat to death with Rods. The *Lacedemonians* sometimes scourged their Children to death in honour of *Diana Orthia*. And *Homer* tells us how *Achilles* slew twelve *Trojan* Captives at the Funeral of *Patroclus*.

Q. What was a Hecatomb?

A. It was, properly speaking, a Sacrifice consisting of an hundred Oxen; but it is generally taken for one consisting of an hundred Animals of any kind.

Q. What other particular Manners of sacrificing had the Greeks?

A. There was another Sacrifice which consisted of seven Animals, a Sheep, Sow, Goat, Ox, Hen, Goose, and after all an Ox of *Meal*; another, in which were offer'd only three Animals, two Sheep and an Ox; or an Ox, Goat, and Sheep; or a Boar, Ram, and Bull; or a Sow, He-goat, and Ram; sometimes the Sacrifice consisted of twelve Animals.

Q. Were any particular Persons debarr'd from being present at the Sacrifices?

A. Yes; They who were guilty of Incest, Murder, or any other notorious Crime; such were oblig'd to undergo a particular Purification before they could be present at Sacrifice. Servants, at certain Places, Captives and Bastards, were likewise prohibited, as were they who had been thought dead,

dead, and had their Funeral Rites accordingly performed. Such Persons were purified, by being let through the Lap of a Woman's Gown, that so they might seem to be *born again*.

Q. Was there no Ceremony perform'd by the Priest or Cryer before the Sacrifice began?

A. Yes: He call'd out with a loud Voice for all the *Profane*, and Persons who had no Title to be present, *to be gone*. Sometimes the sacred Part of the Temple was divided from the profane by a Cord.

Q. What were the Ornaments used in sacrificing?

A. The Garments of the Priests were very rich, and almost the same with royal Robes. At *Athens* they sometimes used theatrical Habits; but in *Sparta*, conformable to the Character of that People, their Habits were plain and modest, and they always sacrificed with their Feet bare: But in all holy Worship, whatever Clothes the Sacrificers wore, they were required to be spotless, loose and unbound; as likewise, unpolluted by the Touch of a dead Body, or by Thunder or Lightning.

Q. Was there no Diversity of Habits according to the Quality of the Gods to whom they sacrificed?

A. Yes: They who sacrificed to celestial Gods, wore Purple; to the infernal Gods, Black; to *Ceres*, White. They also wore Crowns on their Heads made of the Leaves of the Tree sacred to the God to whom they were sacrificing. Thus, in the Sacrifices of *Apollo*, they were crown'd with Laurels: In those of *Hercules*, with Poplar. The Priest sometimes wore a sacred Mitre, from which a Ribband hung down on each Side. The Victims did the same with Crowns and Garlands on their Necks, and the Altar was dress'd out in like manner.

Q. Did

Q. Did they not dress the Victim sometimes more gayly?

A. Yes: Upon any extraordinary Occasion they gilded their Horns with Gold.

Q. How was the Victim brought to the Altar?

A. If it was a Sheep, or a smaller Creature, it was driven loose to it; if a Bull, or a larger one, it was brought by the Horns; and upon more solemn Occasions, the Victim was usher'd in with musical Instruments.

Q. What other Precautions were used by the Priest in sacrificing?

A. They inspected the Victims, to know if they were sound and in good Health; which last Experiment they made by setting before it its proper Food, as Barley-Meal before Bulls, Vetches before Goats. They also besprinkled the Goat with cold Water, which if he endured without shrinking, it was thought to be some way indisposed. They then made Trial, whether the Victim was willing, by drawing a Knife from its Forehead to its Tail, at which, if the Victim struggled, it was rejected as not acceptable; but if it stood quiet, they thought the Gods were pleased with it. They likewise required, that it should give its Consent by a Nod, therefore they poured Water into its Ear, and sometimes Barley. Then the Priest took a Glass of Wine and having tasted it, poured the rest betwixt the Horns of the Victim.

Q. What did they observe upon the Victim's Death?

A. If he died hard by struggling, or in Agonies, or Groaning, or if he did not bleed freely, it was thought unfavourable.

Q. How did they proceed when the Victim was dead?

A. After the Cryers had done the inferior Offices, such as lighting the Fire, slaying the Victim, and the like,

like, the Priest or Soothsayer took a long Knife, for he durst not touch it with his Hands, and turning over the Bowels, made Predictions from them.

Q. What did they do with the Blood of the Victim?

A. They reserv'd it in a Vessel, or placed it on an Altar, as a Sacrifice to the celestial Gods. If the Sacrifice belonged to Sea Gods, they pour'd it into salt Water.

Q. Why were the Thighs appropriated to the Gods?

A. Because they were accounted the most honourable Parts of the Body, as contributing most to the Purposes of Generation and Exercise.

Q. What did they do while the Sacrifice was consuming?

A. The Priest and the Person who gave the Sacrifice, offer'd up Supplication to the God to whom they were sacrificing, in placing their Hands upon the Altar; and very oft they play'd upon musical Instruments, to charm the God into good Humour. They likewise danced round the Altar singing sacred Hymns.

Q. Of what Nature were these sacred Hymns?

A. They contain'd the Praises of the God to whom they were address'd, and Petitions for the Continuance of his Favour.

Q. Of what Parts did they consist?

A. The first, which was sung in turning from East to West, was called *Strophe*; the second, which was sung in returning from West to East, was call'd *Antistrophe*; and the last, which they sung standing before the Altar, was call'd *Epode*.

Q. What did they do after the Sacrifice was ended?

A. The Priest then took his Share, and a Tythe of the whole was allotted to the *Prytanes*, a Set of Magistrates at Athens. At Sparta the King had the first Share, and the Skins of the Victims.

Q. Was all that Part of the Burnt-offering which was allotted to the Gods always consumed?

A. No: They very often carried home Part of it, for good Luck. The Athenians were commanded to do this by a Law which they very much abused, for they used to make Gain of it by selling it.

Q. What did they do in receiving any lucky Omen or favourable Answer in their Sacrifices?

A. They generally made a Feast in all the Temples, and it was upon such an Occasion only that the antient Greeks indulged themselves in any Delicacies of eating, or any Freedom of drinking; for upon such Occasions they generally drank freely.

Q. Were no particular Customs observed in the Sacrifices to Vesta?

A. Yes: They eat up all that was left.

Q. What was the Reason of this?

A. Because Vesta is the same with the Earth, out of which all things are produced, and to which all things return.

Q. What was the stated Time for the Continuance of this Banquet?

A. In some Places it was to be ended before Sunset, but in other Places the fix'd Time was appointed as the Magistrates saw proper.

Q. What did they do after this Banquet was over?

A. They went to play at Dice, and after that they return'd and offer'd a Libation to Jupiter the perfect. The antient Greeks offer'd on this Occasion Tongues, with a Libation of Wine to Mercury.

Q. What was the Reason of this Offering?

A. Either to atone for Indecencies of Expression which might have dropp'd from them during the Banquet, or to take the Gods to witness that what had been utter'd by their Tongues was Truth; or to intimate,

intimate, that what had pass there should go no farther.

Q. Why was this Offering made to Mercury?

A. Because he was the God of Speech, and the Director of the Tongue.

Q. In what manner did they finish the whole Ceremony?

A. By returning Thanks to the Gods, and then they were dismiss'd formally by the Cryer.

SECT. III.

Of the Grecian Oaths.

Q. WHEN did the Custom of Swearing commence in Greece?

A. Not till after the Golden Age, when Men degenerated in Virtue; and their Words not being sufficient, they were obliged to confirm them with a more solemn Sanction.

Q. How was this Sanction call'd among the Greeks?

A. It was call'd *Oreos*, which Word was personify'd to signify the God of Oaths, and he is supposed to be the Son of *Eris* or *Contention*.

Q. How were Oaths divided?

A. Into greater and smaller; the greater Oath was used in great and momentous Affairs, the smaller in common Discourse; though we are told, that the great Oath was that in which the Gods were invoc'd, and the little that in which Creatures were only call'd to witness. This, however, is thought to be a wrong Distinction; because *Gleomenes* the Lacedemonian, to secure the Fidelity of the Arcadians, had a Design to carry the principal

Men among them to *Nonacris*, and there make them swear by this Fountain, though they had taken another Oath before.

Q. What was the Oath which the Gods made use of?

A. They swore by the *Stygian Lake*. This Oath was invented by *Jupiter*, and prescribed by him to the rest of the Gods, when he had the Assistance of *Styx* and his Sons against the *Titans*; or, when he drank of the Water to quench his Thirst in the Fight. If any God had sworn false, or broken his Oath when he swore by *Styx*, he was to be punish'd for it by losing his Divinity, and being debarr'd of *Nectar* for a certain Number of Years.

Q. What God was thought to preside more immediately over Oaths?

A. *Jupiter*: But all the rest of the Gods were concern'd in them, because it was usual to swear by them all; but the Awarde and the Punisher of false Oaths was generally thought to be *Jupiter*.

Q. By what God did Solon command the Athenians to swear?

A. By *Jupiter Orkias*; by three Epithets, which were *Ikesios*, *Katharsios*, and *Exakesterios*; but in common Discourse they usually swore by any other of their Gods, sometimes by all the Gods in general, and sometimes by the twelve great Gods.

Q. What Oath did the Spartans generally use?

A. They commonly swore by *Castor* and *Pollux*.

Q. What was the general Oath of the Women?

A. They swore by *Juno*, *Diana*, *Venus*, or by *Ceres* and *Proserpine*; but they often swore by other Goddesses, and sometimes by Gods.

Q. Was there any Rule with regard to the Name of the Gods by whom they swore?

A. That

A. That was pretty accidental, and generally regulated by the Business they had in hand, or the Place where they were. Thus, in the Market, they swore by *Mercury*; Plow-men swore by *Ceres*; Jockies and Horse-men by *Neptune*. To swear by *Isis* was peculiar to the *Athenians*, and by *Osiris* to the *Thebans*. *Demosthenes* eloquently swore, in his publick Speech, by those who died in the Field of Marathon, and others swore by ——— but without naming any God, from a religious Reverence: Others left it to the opposite Party to name his God.

Q. In what Reverence was the Names of the Gods amongst them?

A. In so high Reverence, that their greatest and best Men have seem'd to disallow swearing by the Name of any God. *Pythagoras* rarely swore by the Gods himself, or suffer'd his Scholars to do it; and instead of them, they used to swear by the Number *Four*, there being four constituent Parts in every rational Being, viz. a *Mind*, *Science*, *Opinion*, and *Sense*. *Socrates*, in imitation of *Rhadamanthus*, the justest Man that ever lived, was wont to swear by a *Dog*, a *Goose*, or a *Plane-Tree*, but never by the Gods; and *Zeno*, the Father of the *Stoicks*, generally swore by the Shrub that bears *Capers*; and the *Ionians* often swore by *Calwort*.

Q. By what other Objects did the Greeks in general swear?

A. Sometimes by the Ground they stood on, sometimes by Rivers, Fountains, Streams, the Elements, the Sun, and the heavenly Bodies, which Oaths they held in great Reverence.

Q. Did they never make use of the Instruments of their Callings or Diversions in their Oaths?

A. Yes; often: And when the Soldier swore by his Spear, it was very tremendous, the Spear being sometimes worshipped as a God.

Q. What Object did Kings and Princes generally swear by?

A. By their Sceptres, which is the Ensign of their own Royalty.

Q. In what manner did they use the Names of their Fellow Creatures and their Ancestors in Oaths?

A. They sometimes swore by their *Life*, and sometimes their *Health*, by their *Happiness*, by their *Misfortunes*; sometimes by their *Eyes*, their *Right Hand*, or other *Members*, but especially by their *Head*, which is the noblest Part of a Man.

Q. What was the Manner of taking an Oath?

A. They laid their Hands upon the *Altar*, as we do upon the *New Testament*; but in a *less* or *private* Oath made to such or such a Man by way of Bargain or Promise, they laid their Hands upon the Hand of the Party to whom they swore.

Q. Was the Altar always used on solemn Occasions?

A. No: At *Athens* they sometimes went to the publick Tribunal, which was called the *Stone*, because raised upon a *Rock*.

Q. What was the Form of their plighting Faith to each other?

A. They took one another by the Right Hand.

Q. Had they no other Ceremonies upon more solemn Occasions?

A. Yes: In solemn Contracts and Leagues they offer'd a Boar, a Ram, or Goat, in honour of the Gods to whom they swore; sometimes all three; sometimes *Bulls* or *Lambs*; and sometimes, if it was a *Boar*, when they kill'd him, they took out his *Stones*, and stood upon them while they pronounced the

the Oath. Sometimes they cut off some of the Hair from the Head of the Victim, and gave it to all that were present, that all might share in the Oath.

Q. What did they next?

A. They took the Gods to witness, then they cut the Throat of the Victim, then the Form of the Oath was administered, and each Party repeated the Stipulations they engaged for: Then they made a *Libation*, by mixing Wine, which they poured forth, to intimate, that they requested *whosoever should first break his Oath, might have his Blood and Brains poured out in like manner.* And very often they concluded the whole with other solemn Imprecations.

Q. What became of the Flesh of the Victims upon such Occasions?

A. It was thought unlawful to be eaten, and therefore if the Party concern'd was *at home*, it was buried; if he was a *Stranger*, it was thrown into the Sea.

Q. What did they in case of any unlucky Omen upon such Occasions?

A. They either deferr'd the Oath, or refused to take it. Thus when *Pyrrhus*, *Lyfimachus* and *Cassander*, had concluded a Peace, and met to confirm it by solemn Oath and Sacrifice; a Goat, a Bull, and a Ram being brought out, the Ram on a sudden fell dead; the Priest forbade *Pyrrhus* to swear, declaring, that Heaven, by that Omen, portended the Death of one of the three Kings, whereupon he refused to ratify the Peace.

Q. Was there no other Forms of Swearing among the Greeks but those already mentioned?

A. Yes; they sometimes seiz'd their own Garments, and pointing a Sword to their Throats, they invok'd the Heavens, the Sun, the Earth, and the

infernal Deities, to bear them witness; and after sacrificing a Boar-Pig, they took the Oath.

Q. What Ceremonies did the Molossians use in taking a solemn Oath?

A. They cut an Ox into small Pieces, and then swore.

Q. In what manner did Aristides swear the Greeks to keep them firm in their Design of invading Persia, after defeating Xerxes?

A. He obliged the People of Greece to swear to the Observation of all the Articles of that grand Alliance, himself taking the Oath in the Name of the Athenians, throwing at the same time Pieces of red-hot Iron into the Sea, when he pronounced Curses against all such as should violate any Article of the Alliance they swore to.

Q. Was there not a Form of Oath peculiar to the Sicilians?

A. Yes: The Person who was to swear went to the Temple of Ceres, where, after performing several Ceremonies, he was cloathed in a Purple Robe belonging to that Goddess, and, holding a lighted Taper in his Hand in presence of the Goddess, pronounced a solemn Oath by all the Gods in the World. This they look'd upon as the most solemn and sacred Oath.

Q. What Trial of Perjury had the Sicilians?

A. They resorted to *Palice*, a City of Sicily, where there was a Fountain called *Acadinus*, and the Juror having wrote his Oath upon a Tablet, threw it into this Fountain. If the Tablet swam, the Party was believed to be honest; but if it sunk, he was immediately thrown into the Flames, as being perjured.

Q. Were there no other Trial for convicting or clearing the suspected Guilty?

A. Yes:

A. Yes :. The Accused sometimes swore that he was innocent, creeping on his Hands through the Fire, or grasping a red-hot Iron ; and if they were not guilty of the Crime, they were not sensible of the Pain.

Q. Was this Trial peculiar to the Greeks ?

A. We read the like Custom to have been in use among our *Saxon* Ancestors, and for the same Purpose, under the Name of *Fire Ordeal* : For *Emma*, the Mother of King *Edward* the Confessor, passing blind-folded in the Spaces between a great many red-hot Plow-shares laid on the Ground ; and *Hunigund*, the Wife of the Emperor *Henry II.* holding a red-hot Iron in her Hand, receiving no Hurt thereby, clear'd themselves of the Crime of Adultery, laid to their Charge.

Q. Were there any more kinds of Purgation Oaths ?

A. Yes : If a Wench was accused of Whoredom, after giving her a formal Oath of Denial, they wrote the Oath on a Talbet, and made her stand in Water up to the Mid-leg, with the Tablet about her Neck : If she was chaste, and had sworn true, the Water remain'd as it was ; but if not, the very Water grew angry at her Perjury, and never left swelling till it came up as high as her Neck, and cover'd the Tablet, lest so horrid a Sight as a false Oath should look the Sun and the World in the Face.

Q. How did the antient Greeks punish Perjury ?

A. In some Places with Death, in other Places with the Punishment that was due to the Crime which they charged upon the innocent Person ; in other Places they imposed a pecuniary Mulet upon it : But they all thought, that though it might escape the Justice of Men, the Justice of God was

sure to overtake it. For this Reason, Perjury, among them, was held to imply all other Crimes.

SECT. IV.

Of the Grecian Prayers.

Q. *In what Estimation was the Duty of Praying held among the antient Greeks?*

A. In so great, that no Man amongst them ever ventured to undertake any Business before he had address'd himself to the Favour of the Gods by Prayer; and they were at all times very assiduous in this Duty.

Q. *Did they all use the same kind of Petitions?*

A. No: The *Lacedemonians* used general Terms, both in their publick and private Devotions, for they pray'd only for what was *honourable and best for them*, and that the Gods would enable them to bear with Injuries. The *Athenians* begg'd for *Prosperity to themselves and the Chians*; and at a Solemnity celebrated once in five Years, call'd the *Panathenæa*, the publick Cryer implor'd the Blessing of the Gods upon the *Athenians* and the *Plateans*.

Q. *In what manner did they address themselves to the Gods or to Men?*

A. They generally had green Boughs in their Hands, and Crowns upon their Heads, or their Necks bedeck'd with Garlands, to beget the more Respect to their Persons.

Q. *Of what Tree were those Boughs?*

A. They were generally Laurel or Olive, because these Trees are never fading, and preserve their
Verdure,

Verdure, and because the Laurel is an Emblem of Victory and Success, as the Olive is of Peace and Friendship.

Q. How did they make those Boughs up?

A. They wrap'd them round with Wool, which the Romans call'd *Infula* or *Vittæ*.

Q. How did they use them?

A. They used to touch the Knees of the Statue of the God whom they address'd, or the Person of the Man, if they were applying to a Man, with those Boughs; or with their Hands, if they doubted of Success in their Petitions.

Q. What did they when they had Hopes of prevailing in their Suit?

A. They then touch'd the Right Hand (but never the Left, for that was ominous) of the Statue or Man they address'd.

Q. And how did they proceed if they were assured of Success?

A. They then touch'd some Part of his Head, such as the Chin or Cheeks.

Q. Why did they touch those several Parts of the Body in these several Circumstances?

A. They touch'd the Knees, as desiring the Soul of the Person or Deity to bend to their Request; or because the Knees being Organs of Motion, they wanted the Person to bestir himself: They touch'd the Hand, as being the Instrument of Action, and as hoping to receive Good from it: And they touch'd the Head, both as being the noblest Part of the Body, and as pressing the God, or the Person, to signify his Assent by a Nod, which is accounted the Sign of Compliance.

Q. Was this always the Form of addressing Petitions?

A. No:

A. No: They sometimes touch'd the Knee with one Hand, and the Head or Hands with another; and if the Suppliant was very fearful, or the Being to whom they address'd of very high Rank, they embrac'd his Feet; sometimes they kiss'd their own Hands, and with them touch'd the God or the Man: And they had a Way of saluting the God, by putting the Fore-finger across their Thumb, and then turning to the Right. Sometimes they pull'd Hairs out of their Heads, and offer'd them to the Person whom they address'd.

Q. In what Habit or Posture did they supplicate?

A. Oft-times they cloathed themselves in mean filthy Apparel, to move Compassion; sometimes they pray'd standing, sometimes sitting; but their usual Posture was kneeling, as expressive of greater Humility. When they pray'd to the Gods, they look'd to the East; when to the Heroes and Demi-Gods, to the West.

Q. What were accounted the proper Places for offering Supplications in?

A. The Temples or Altars to Gods, but to Men in a strange Place, the Hearth, as being the Altar of *Vesta*; where the Suppliant seating himself in Ashes, needed use no other Words, that Posture being the silent Eloquence of Prayer.

Q. In what manner did Themistocles supplicate the King of the Molossians?

A. He retir'd to the Hearth, and took betwixt his Knees the Infant-Son of that Prince, by which Expression he claimed the Rights of Hospitality and Protection, which were accordingly granted him.

Q. What Ceremony did they use who fled to the Gods for Refuge or Help?

A. They

A. They put a Garland upon their Altars, and then open'd their Petition to the Deity. They likewise laid hold of the Altars.

Q. *What Gesture did they generally use in Prayer?*

A. They commonly extended their Hands to Heaven, as applying to the Gods in Person, whose Habitation is in Heaven. This seems to have been always done in the purer Ages of Greece. But if they addressed to the Infernal Gods, they pointed their Hands downwards for the same Reason.

Q. *How did they express their Gratitude to the Gods when they obtain'd their Petition?*

A. They sometimes presented the God who granted it, with a Gift in proportion to the *Value received*; sometimes they reported it to the Priest of the God, that he might register it in the Archives of his Temple.

SECT. V.

Of the Grecian Divination.

WHAT was the general Division of Divination among the Greeks?

A. Into *natural* Divination and *artificial*. The first proceeded from the immediate Inspiration of the Gods; and the latter was the Effect of long Observation and Experience of interpreting Appearances, which express'd the Will or Design of Heaven; but was not void of supernatural Assistances.

Q. *What was the first and noblest kind of Divination?*

A. Oracular, of which I have already spoken.

Q. *What*

Q. What was the second Kind?

A. Theomancy; which differs from artificial Divination, as being the Effect of immediate Inspiration, and confined not only to Persons, but to Places and Times.

Q. Who were they who were most famous for Theomancy?

A. The Pythia, of whom I have already spoken; the Sybils, Cassandra, Tiresias, and the like: They also attributed a divinatory Quality to the Laurel-Tree, because Daphne, the Mistress of Apollo, the God of Prophecy, was turned into that Tree; they who were eminent in Theomancy, therefore, some of them had Scepters or Staffs of the Tree, and others chewed it.

Q. How many Classes were there of those who dealt in Theomancy?

A. There were three Sorts: First, they who were possessed with Dæmons or Spirits, who spoke out of some Part of their Body, and were named Euryclitai, from Eurycles, the first who prophesied in this manner; but at last they were named Pythones, from Python, the Serpent slain by Apollo. The second Class were called Enthusiasts, and were only inspired by the Deity, and had a Knowledge of what was to happen communicated to them; such as were the great Poets in early Times: The third Class were the Extaticks, who lay motionless while the Will of the Gods was communicated to their Souls, which, during that Time, was supposed to have left their Bodies.

Q. What was the first Species of artificial Divination?

A. Divination by Dreams, of which Divination there were three Sorts; the first, when the Gods in their

their own or in borrow'd Shapes, held Conversation with Men in their Sleep; the second, when the Images, or Ideas of Things, and Properties, and Events are clearly represented or appear in their own Shape, as they have happened or are to happen: The third, when the Revelation is by Types or Allegories, by which one thing is express'd and another signified.

Q. Who was the first Author, and who were the Directors of Dreams?

A. Jupiter; but he left the Management of them to inferior Deities; and Mercury was thought likewise to preside over them, and the Earth was often thought to be the Cause of Dreams; as were sometimes the infernal Deities, and sometimes Hecate or the Moon; but the great Cause of all, was thought to be the God of Sleep.

Q. Why was the Earth thought to be the Cause of Dreams?

A. Either because the Interposition of the Earth with the Sun creates Night, which produces Dreams, or because that from the Earth proceeds Meat, from Meat Sleep, and from Sleep Dreams; but those Dreams produced by natural Causes were in no Estimation.

Q. In what Cases were the Infernal Deities thought to direct Dreams?

A. When they haunted the guilty Mind with frightful Dreams.

Q. And why was Hecate or the Moon thought to cause Dreams?

A. Because she was supposed to preside particularly over all the Actions of the Night, and therefore presided over Incantation and Night Mysteries.

Q. Where was the God of Sleep supposed to reside?

A. Among

A. Among the *Cimmerians*, in a Cave as dark as Hell, hung round with Dreams of all sorts, which he sent out abroad as he saw Occasion.

Q. Was no other Deity concerned in Dreams?

A. Yes: a Goddess named *Brizo*, who was worshipped in the Island of *Delos*; but she was consulted about the Interpretation of Dreams, rather than thought to be any efficient Cause of them.

Q. In what way were Dreams supposed to come?

A. The true Ones thro' a Gate of Horn, and the delusive Ones thro' a Gate of Ivory; and in Allusion to those Gates, Dreams were represented by a Person in a white Garment over a Black one, with a Horn in his Hand.

Q. What was the Time at which true Dreams were expected, and what were the necessary Preparations to have them true?

A. At the Break of Day, when the Fumes of Meat and Drink were supposed to be dispelled; for which Reason, they who attended to their Dreams, lived upon a very light Diet; and especially abstained from Fish: Therefore every thing but Fish was offered in Sacrifice to the Goddess *Brizo*. They likewise chose to wear White, and before they went to Bed they sacrificed to *Mercury*, whose Image they had generally carv'd at their Beds-feet, as he was thought to be the *Giver of Sleep*.

Q. What did they, when they did not know what to make of these Dreams?

A. They applied to an Interpreter; which Profession, tho' they held it in great Honour, was not so eminent as the other kinds of Divination, because of the Discredit it brought upon Dreaming in general, on account of the many delusive Dreams.

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Q. What did they when their Dreams imported any thing Terrible or Calamitous towards them?

A. They offered Incense, or some other Oblation to the Gods, thereby praying for the Influence of the good, and the averting the bad Part of their Dreams: for which Purpose they imparted their Dream to the Deity.

Q. To what God did they address on this Occasion?

A. To none in particular; sometimes to *Hercules*, sometimes to *Jupiter*, sometimes to *Apollo*, but most commonly to the *Lares* or Household-Gods; because they had most Confidence and Concern in them: And in antient Times they related their Dreams to the Sun.

Q. Why to him?

A. Because being the Opposite to Night, that he might expel or avert all its Effects.

Q. What was required of them who approached the Altars on this Occasion?

A. To purify themselves from the Pollutions of the Night by Water.

Q. What was the next Divination?

A. That by Sacrifices.

Q. Of what Nature was this Divination?

A. It was form'd of Conjectures from Appearances in the external Parts, and outward Motions of the Victim, of Observations from the Entrails, from the Flame that consumed it, from the Cakes, from the Wine, and from the Water.

Q. What were the Appearances they observed as to the outward Shew of the Victim?

A. As to the evil Appearances, I have already mentioned all of them in speaking of Sacrifices, excepting that it was thought unlucky if the Victim escaped by the Way. The good ones were, when the
Victim.

Victim came willingly, received the Stroke quietly, bled freely, fell down without Agonies, and expired without Groaning.

Q. How did they divine from the Entrails?

A. If they were perfect as to Situation, Colour, Proportion, and Fulness of Parts, it was favourable, but not if otherwise. If the Liver was bad, they thought every thing else must be so too, and enquired no farther; but if the Liver was perfectly sound, well proportion'd and well seated, it was accounted an Earnest of all Prosperity; if otherwise, of all Unhappiness: Nay, so much was the Liver consulted, that the *Divination by the Liver*, or the *Hepatoscopia*, became a general Name for all Divination.

Q. What was the next Place they observ'd?

A. The Heart, which if shrunk, lean, small, or violently palpitating, they accounted for a bad Symptom; but if entirely wanting, for a mortal one.

Q. What did they next observe?

A. The Gall, the Spleen, the Lungs, and the Membranes round the Bowels; if all these carried a sound and a healthy Appearance, they were thought to portend *Good*, but *Evil* if they did not. If they slip from the Observer, or if Serpents crawl'd in them, it was *Bad*: If the Lungs were cloven, the Business in Hand was to be deferr'd.

Q. Did no other Parts of the Victim presage future Events?

A. Yes; if any thing happened to them that was extraordinary; thus the Death of King *Pyrrhus* was foretold by the Heads of the Victims which had been cut off, licking their own Blood.

Q. In what manner did they divine from the Fire of the Altar?

A. If

A. If the Flame was quick, bright, mounting up, terminating in a Point, without Noise, or Discontinuity, till the whole Matter was consumed, it presaged *Good*, but the contrary Appearances foretold contrary Effects.

Q. What did they when nothing was to be gathered from the Defection of the Victim?

A. The Priest then made Observations from other Objects in the Fire; sometimes he put the Bladder of the Victim into the Fire, after tying the Neck of it with Wool, and observed in what Place it burst, and in what Direction it emitted the Urine; sometimes they took Pitch off of the Tapers, and throwing it into the Fire, observed if an entire Flame rose from it, for then the Omen was good: In Matters of Enmity, they observed the Part that kept uppermost in the Flame, and the Gall, which is the Type of Enmity.

Q. What other Objects did they divine from?

A. From the Smoak of the Sacrifices, whether it rose in a spiral or a straight Line, how high it mounted, and of what it smelt. From Frankincense, which if it presently caught the Flame and smelt well, was thought happy, if otherwise, unhappy. From the Colour and Motion, and other Appearances of the Wine of which the Libation was made, and of the Holy Water with which the Victim was washed, or in which part of it was boiled. They likewise divined from the Flour that besprinkled the Victim, and from the Entrails of Fishes, and from Eggs, and several other less material Objects.

Q. Was this Divination by Sacrifices in great Credit among the Greeks?

A. In so great, that we have an Instance of their Army under *Pausanias*, then Generalissimo of all Greece,

Greece, upon the *Persian* Invasion, suffering themselves to be cut in Pieces without Resistance, by the *Persians*, rather than fight, while the Omens by the Sacrifices were unpropitious; nor could they prevail upon themselves to fight, till, after repeated Sacrifices, the Omens were propitious.

Q. What was the next Species of Divination?

A. That by Birds, the Invention of which is ascribed to *Prometheus*, or *Melampus* the Son, *Amphythoon* and *Dorippe*; but according to *Pliny*, *Car* was the Inventor, whence it is called *Caria*. In Process of Time it came to such Perfection, that nothing of Moment was done without consulting Birds, and their Disapprobation often superseded more favourable Omens.

Q. Who interpreted the Signs proceeding from them?

A. The *Augur*, who was a kind of an Officer of State. At *Lacedemon* their Kings were always attended by an *Augur*, and it was thought no Indignity to Kings themselves to study this Art.

Q. Why were the Birds so much observ'd?

A. Because the Antients had a Notion, that while they were flying about, they pry'd into the Actions of Men, and they attributed to them a kind of Omniscience.

Q. How were the Grecian Augurs cloathed and where were they seated?

A. They were cloathed in White, with a Crown of Gold upon their Heads while they were making their Observations; and they had a particular Seat allotted them called *Thocos*.

Q. What Rule did they observe as to fortunate and unfortunate Omens?

A. Omens appearing to the East they accounted fortunate, and to the West unfortunate; because the
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Sun, which is the Fountain of all Heat and Light, arises in the first, but declines in the latter.

Q. How did the Greek Augurs stand when making their Observations?

A. They kept their Faces to the North, by which Position the East was upon their Right-Hand and the West on their Left.

Q. What did they observe in general as to Birds?

A. Birds were fortunate or unfortunate, either in their own Nature, or according to the Manner of their Appearing. And there were two sorts of Birds, those whose Flight were observed, and those which gave Omens by their Voice and Singing.

Q. What did they observe in particular?

A. A Flock of all kinds of Birds flying round a Man, and the Eagle when brisk, were fortunate; they likewise took notice of all the Eagle's Actions; the Vultures too were much noticed, sometimes they were lucky, and sometimes otherwise, according to their different Manner of Appearing: The Hawk portended Death; if its Prey escaped it, Deliverance. The Falcon-Hawk was fortunate to those who were about Marriage, or a Bargain. Swallows were unlucky, as were for the most Part Owls; at Athens they were thought otherwise. The Dove was lucky, Crows and Ravens generally unlucky: The Crowing of Cocks was *Auspicious*, but of Hens *Disasterous*. There were likewise many other Birds and Omens, but they are too tedious to be mentioned here.

Q. What Opinion did the Greeks entertain as to the Language of Birds?

A. They imagined that they spoke, particularly Apollonius Tyaneus the famous Magician, pretended to

to understand this Language, as did *Democrates* and *Melampus*.

Q. What other Creatures were observed by the Augurs?

A. Ants presaged Death or Wealth, *Bees* Eloquence; *Locusts* were likewise observed; *Snakes* and *Serpents* were ominous, *Boars* were unlucky, *Hares* signified Flight; *Lightning* on the Right-Hand was a good Omen, on the Left a bad one; *Lambent Meteors* were lucky, especially if following the Constellation *Castor* and *Pollux*. The Winds were likewise taken notice of.

Q. But what was the noblest and surest of all the Omens?

A. Thunder and *Lightning*, which when happening on the Right Hand was lucky, if on the Left unlucky, and therefore was generally averted by a Libation of Wine.

Q. What is the next kind of Divination to be spoke of?

A. Divination by Lots.

Q. How was this performed?

A. In several Manners; first by Verses, which they wrote frequently upon little Pieces of Paper, and jumbled about, then drawing one out, they expected their Doom from the Sense which it imported.

Q. From whence were those Verses taken?

A. Generally from Homer, but sometimes from their other celebrated Poets.

Q. What was the next Species of Divination by Lots?

A. That by throwing in Beans, Pebbles, Dice, distinguished by Characters or Marks, and then drawing them out of a Vessel, and interpreting them according to the Character inscribed upon them.

Q. What

Q. What was the next Species of Divination by Lots?

A. That by Rods: They wrote certain Sentences or Characters, upon several Sticks or Arrows, and putting them into a Well drew them out, and observing what they drew, concluded accordingly.

Q. What was the next Manner of Divination by Lots?

A. They carried about them a certain Number of Lots, distinguished by Characters and Inscriptions, and desired the first Boy they met to draw them; which, when he had done, they then interpreted them according to the Inscriptions they contained.

Q. Was there any other Species of Divination by Lots?

A. Yes; they took a Pair of Dice, and throwing them upon a little Tablet, kept by a Man whose Employment it was, and inscribed with fatidical Verses, they then observed on what Verse the Dice fell.

Q. What was the next Species of Divination in general?

A. Divination by ominous Words and Things.

Q. How were these divided?

A. Into *Internal* and *External*; the first affecting the Persons themselves, and the second only appearing to them; some add a third, viz. by ominous Words.

Q. How were the internal Omens divided?

A. Into four Kinds; first into Marks rising upon the Body; secondly, sudden *Panics* or *Perturbations*; thirdly, *Palpitations* or *Convulsions* in the Heart, in the Eye, the Ear, or any other of the Muscles; fourthly, *Sneezings*, which were accounted very Sacred and Ominous, and when a Man sneezed, they bid
God

God bless him, either because they thought it a Disease, or to expiate it as an *Omen*.

Q. What Particulars were observed as to Sneezing?

A. It was so superstitiously esteemed, that it came at length to be counted for a God, which was the Reason that they abstained from eating *the Brain*, because out of it Sneezing came. If a Man sneez'd at Table when they were taking away, or if another happened to sneeze on the Left-Hand of a Man, then all was not right; but if it happened on the other Hand, then all was well.

Q. What were external Omens?

A. The first Word of any Sentence or Speech, or the Beginning of a thing; or things which one met in his Way. If a Snake lay so in the Way as to part the Company; or if they met with a Hare, or a Bitch with Whelps, or a Fox with Cubs, or a Blackmore, or an Ape, or an Eunuch, all these were bad Omens.

Q. What did they observe within Doors?

A. The coming in of a strange black Dog, the cracking of a Table, the spilling of Wine, taking away while one was Drinking, or a sudden Silence. In putting on of the Cloaths, the Right Side must be served first; and therefore, if a Servant had given his Master the Left Shoe first, he was sure to be beat.

Q. Was there no other Species of Omens?

A. Certain Actions were esteemed fortunate, such as crowning a Cup at a Feast with a Garland; carrying some Part of a Sacrifice. They likewise observed *ominous Words*, the Time of their being spoken, their Import and many other Circumstances; and in time of Divine Worship, or at a Feast, they took particular Care to avoid all ominous Expressions, especially the Parties who were concern'd. They like-
wife

wife observed the first and last Words spoken after any solemn Action, very attentively. And at the Beginning of all solemn Affairs or Speeches, they invoked the Name of some God; they likewise thought certain Days and Times most proper for such and such Works. At *Thebes*, *Apollo Spondius* himself had his Altars and his Propheying by Omens. At *Smyrna* he had his Temple for Omens too, where the Fashion was for him that came for an Omen, first to whisper his Question in the Idol's Ears, and then presently stopping his own to go forth of the Temple, and the first Voice heard after he came out, must go for the Oracle.

Q. What did they do upon the Meeting of an unlucky Omen?

A. They often desisted from what they were doing, and began it afresh, as appears from *Euripides*, in whom a Person while drinking, upon the hearing of an ominous Word, immediately threw the Drink upon the Ground, and called for another Cup.

Q. By whom was Magic introduced into Greece?

A. By one *Oëthanes*, who came into Greece with *Xerxes*; and afterwards much improved by *Democritus*, who learned it from the *Phœnicians*.

Q. What was the first Species of Magic?

A. That in which Answers were given by deceas'd Persons. It was sometimes perform'd by the magical Use of a Bone, or Vein of a dead Body; or by pouring warm Blood into a Carcase, or by some other Inchantments to restore dead Men to Life; and sometimes they rais'd the Ghosts of dead Persons.

Q. What was the next kind of Magic?

A. *Hydromanteia*, which was sometimes by Sea-Water, but most commonly by that of a Fountain.

It was done several Ways: 1. By drinking of the Water: 2dly, By throwing things into it, to try whether they would Sink or Swim, as they did Cakes into the Well of *Ino*: 3dly, By seeing the Images of such Things as they sought for, especially in the Well of *Apollo Thryxus* in *Achaia*: 4thly, By dipping a Glass in the Water, to know what would become of a Sick Man, for as he looked well or ill in the Glass, accordingly they presumed of his future Condition. 5thly, By throwing in three Stones and observing the Round they made in the Sinking. Sometimes they made use of Wine or Oil, instead of Water. Sometimes they distinguished the Stones with certain Characters, and then invoking the Daemon, they proposed the Question, which was answered by a shrill Voice, somewhat like a Hiss.

Q. In what manner was the Divination made by Rings?

A. They got a Ring made according to the Position of certain Heavenly Bodies, which had wonderful Effects. *Gyges* the King of *Lydia* had one, by which he was render'd invisible.

Q. What was the Divination by Nails?

A. The Nails of an unpolluted Boy were covered with Oil and Soot, which, when they turned to the Sun, the Reflection was believed to represent by certain Images, the things they had a mind to be satisfied about.

Q. What was the Divination by Air?

A. This they did, by observing certain Spectres or Appearances in the Air, and sometimes muffling their Head in a Napkin, and placing a Bowl full of Water in the Air, they whispered their Question, and if the Water boiled, or fermented, they took it as a favourable Answer.

Q. What

Q. What was the Divination by a precious Stone ?

A. They washed a precious Stone named *Sorites*, in the Night-time by Torch-light, in Spring Water, and the Person who consulted it being well purified, and having his Head covered, repeated divers Prayers, and placed certain Characters in an appointed Order; and then the Stone moved of itself, and in a soft gentle Murmur, in a Voice like that of a Child, returned the Answer.

Q. What other Species of Magic had they ?

A. A great many, too tedious to be mention'd here. They had several crashing Herbs in their Hands, and if they gave a Crack it was *good*, if not, a *bad* Omen. They had likewise that of the *Sieve* and the *Sheers*, and a Divination by the *Hatchet*, which they fixed upon a round Stake in an exact Equilibre: Having done this, they prayed, and repeating the Names of the suspected Party; if the Hatched mov'd, the Person was found Guilty.

Q. What was the Divination by the Ass's Head ?

A. They broiled the Head of an Ass upon the Coals, and repeating the Names of all the Parties suspected, or of the Crime, if one Person only was suspected; if the Jaw made any Motion, or the Teeth chattered, they looked on it as an infallible Discovery both of the Thief and the Theft.

Q. In what manner did they divine by a Cock ?

A. Having magically prepared a *Cock*, they put him into a Circle, which was divided by as many Parts as there were Letters in the Alphabet, and a Letter inscribed on each Division, with a Grain of Corn lying on it. Those Letters out of which he picked the Corns being joined, were thought to declare the Answers of what they wanted to know.

Q. What was the Divination by a red-hot Iron ?

A. They laid a certain Number of Straws upon it, and observed the *Crackling* and *Fizzing* they made, from which they formed Conjectures.

Q. What was the Divination by Ashes ?

A. They wrote the Names of the several Things they wanted to know, with Ashes upon a Plank, and then exposing that Plank in the open Air, those Letters which remained undefaced by the Wind or other Accidents, for a certain time, were thought to contain an Answer to what they wanted to know.

Q. How did they divine by Herbs or Fig-Leaves ?

A. By writing their own Names and their Questions upon those Leaves, which they expos'd in Order to the Wind, and as many of the Leaves as remained *undissipated*, were thought to contain a *Solution* to their Question.

Q. How did they divine by Wax ?

A. They melted a Piece of Wax over a Basin of Water, and letting it fall Drop by Drop into the Water, they observed the Figures, the Situation, Distance, and Concretion into which it ran, and from thence formed their Answers.

Q. What is the last Part of Divination to be spoken of ?

A. Divination by *Medicaments* made of *Herbs*, *Minerals*, &c. which when taken inwardly, or applied outwardly after certain Preparations, produced Blindness, Rage, Love, Aversion, and all the different Passions, according as they were meant to operate. To this Head are referred enchanted Girdles, and Amulets, with a great Number of other superstitious Particulars, which can be of no use to know.

CHAP. II.
Of the GRECIAN LAWS,

SECT. I.

Of the LAWS of LYCURGUS.

Q. WHO was the great Law-giver of Sparta?

A. Lycurgus, who for some time held that Crown in his own Right, till it was known that his Sister-in-Law was pregnant; and upon her bearing a Son he laid down all the Badges of Royal Authority, and acted only as Protector.

Q. When did Lycurgus live?

A. In the Year of the World, 2290.

Q. Upon what Models were his Laws form'd?

A. Upon his leaving Sparta he went to Crete, at that time famous for Civil Polity; and then to the Continent of Asia, where different Polity prevailed; he then went into Egypt, where a different Institution from both prevailed: The rest of his Voyages are uncertain, but it appears that he form'd the Model of his System upon what he found most Excellent in the Constitutions of the several Countries which he visited.

Q. In what Condition did Lycurgus find the State of Sparta upon his Return?

A. Distracted with Anarchy and Faction, and the People agreeing in nothing but to submit to the Wisdom of his Regulations.

Q. What was the first and principal of those Regulations?

A. To reduce the Kingly Power, which had hitherto prevailed at *Sparta* within very narrow Bounds, and instituting a Senate to be a Bulwark betwixt the Encroachments of Regal Prerogative, and popular Privilege; which thereby reduced the Power of the Crown to as low an Ebb, as the Doge of *Venice* is now; but still reserving great Power to the Persons of the Kings in time of War.

Q. Of what Number did this Senate consist?

A. Of twenty-eight Persons and their two Kings, who were Members of the Senate.

Q. By what means did he satisfy the People, upon this Change of their Condition?

A. They were allow'd to meet in the open Air, in a collective Body, but without any deliberative Power, only with a Right of assenting to or dissenting from what was proposed by the King and the Senate.

Q. Into how many Tables may the Laws of Lycurgus be divided?

A. Into Twelve; the first regarding Religion; the second, the Lands and the City; the third, the Citizens; the fourth, their Marriages; the fifth relates to Eating; the sixth to their Habits; the seventh, to their Discipline and Manners; the eighth to their Studies and Learning; the ninth, to their Exercises; the tenth, to their Contracts and Money-Matters; the eleventh, to their Courts of Justice; and the twelfth to their Military Laws.

Q. You have already spoken of the Religion of Greece in general, in what particular Points did the Institution of Lycurgus differ from the Religion generally followed by the other States of Greece?

A. The

A. The Statues of all their Gods and Goddesses too were represented as armed, to give them the higher Ideas of military Glory ; their Sacrifices were modest and frugal, their Prayers short and sensible ; Graves were suffered to be made in the Heart of their City, that they might grow familiar with Death ; a Contact with dead Bodies did not pollute ; their Funerals very plain ; publick Lamentation was disallowed of ; and private Mourning stinted to twelve Days, after which time the Mourner threw aside his or her Weeds, and sacrificed to *Ceres*.

Q. Were there no Exceptions ?

A. Yes ; when Women devoted themselves to a religious Life, or Men fell in their Country's Service, they had a short and devout Inscription on their Tomb. If a Number of *Spartans* fell abroad, they were, as many of them as could be conveniently gathered together, buried under one Tomb ; but if in their own Territories, then were their Bodies carefully sent back to *Lacedæmon*, and buried in their Family Sepulchres.

Q. Into how many equal Shares did Lycurgus divide the State of Laconia ?

A. Into 30,000 Shares, the City of *Sparta* containing 9000 of those Shares, as some say, others say 6000, and others 4000.

Q. What was the Intention of Lycurgus in this ?

A. That Property should be equally divided amongst his Citizens, and so no one could oppress another, or be under any Temptation of either being corrupted or corrupting ; and with the same View he forbade the selling of those Possessions, tho' if a Stranger acquired a Right to any of them, he might quietly enjoy it, provided he submitted to the Laws of the Country.

Q. What particular Law was made as to their City and their Houses?

A. The City was not suffered to be walled, because *Lycurgus* would have it defended only by the Courage and Bodies of the Citizens; and the Houses were to be plain, without any Material in them that was not wrought by the Ax or the Saw.

Q. What Number of Citizens were allowed to be by the Laws of Lycurgus?

A. Neither more nor less than the Number of Shares into which Property was divided, the Remainder were to be led out into Colonies.

Q. What Laws did he institute as to Children?

A. The Father was to carry his Child as soon as born to a certain Place, where a Number of the gravest Men of his Tribe were to view it. If the Child appeared sound, healthy, and strait limbed, it was returned to be educated by the Parents; but if weak, unhealthy, and deform'd, it was thrown into a Cavern at the Foot of the Mount *Taygetus*.

Q. What did he institute as to Strangers?

A. They could not reside in the City for fear of corrupting the *Spartans*; and if at any time they had occasion for a Person not born a *Spartan*, they first naturaliz'd and then preferr'd him. For the same Reason, that they would not suffer Strangers to visit *Sparta*, they would not suffer *Spartans* to travel abroad, for fear of Infection from foreign Customs.

Q. What did their Laws decree with regard to Marriage?

A. They accounted Celibacy to be infamous in itself, and an old Batchelor was punished by Walking naked thro' the Market-Place in the Depth of Winter:

Winter : During which time he was obliged to sing Verses abusing himself, and he was intitled to none of the Honours of old Age.

Q. What time was fix'd for Marriage?

A. If a Man did not marry when at the Age of Maturity, he might be prosecuted : as might they who married either above or below themselves, (not in Property but Rank.)

Q. What Encouragement did the Laws of Lycurgus give to Propagation?

A. They who had three or more Children, were intitled to great Privileges.

Q. What Laws did he make with regard to Virgins?

A. They were married without Portions, that Money might be neither a Temptation, nor the Want of it a Discouragement to Suitors ; the whole Merit resting upon their Personal Virtues.

Q. In what manner were the Husband and Wife to behave after the Marriage was agreed on?

A. He committed a kind of a Rape upon his Wife, and for some time always went to her Bed secretly, to keep up the mutual Ardour of their Passion.

Q. Were Husbands allowed to lend their Wives?

A. Yes : But their Kings were not, and by this and a great Number of other Laws of the like Nature against Modesty, their Women grew remarkably bold and indecent.

Q. What did Lycurgus principally aim at in his Laws about Eating?

A. That the Spartans should conquer their own Appetites, and that the Magnificence and Luxury of publick Tables should be abolished.

Q. By what Means did he propose to effect this?

A. He directed that Nurses should accustom their Children to spare Meals, sometimes to Fasting. It was likewise ordained that all Citizens should eat together in Publick, and if any absented from the *Common Meal*, he was fined. He likewise directed that Children of all Ranks should be brought up in the same Way, and upon the same Provisions. Any one was fined who eat at Home before they came to the publick Meal.

Q. Was there any Difference in Meat?

A. Youths were allowed to eat Flesh, and old Men black Broth made of Vinegar, Salt, Blood, &c. a Soup which was peculiar to *Sparta*.

Q. Were they as modest in their Drinking as in their Eating?

A. Yes: Drunkenness was amongst them both infamous and severely punished, and Slaves were compelled to get drunk that young Gentlemen might, in their Behaviour, see the Deformity of the Vice. When they retired from the *publick Meal*, they were allowed no Light, or Torches, because it was presumed they were sober, which had an excellent Effect upon them, as teaching them to walk in the Dark, a thing extremely useful to a military People.

Q. Was there any Distinction of Habits among the Lacedæmonians?

A. No; all of them were Cloathed as well as Dyed in the same Manner, nor could even their Kings be distinguished by their *Robes*.

Q. What Habit did the Lacedæmonians wear by Lycurgus's Law?

A. A Tunic till the Age of Twelve, afterwards they had a Cloak which was to last them a Year, but all their Cloathing was extremely thin; Boys went without Shoes, when Men they were indulged in.

in them ; Boys could not wear their Hair, but when grown up they could not cut it.

Q. Were their sumptuary Laws in force at all Times and in all Places ?

A. No : In the Field they might wear Purple, and Crowns on their Heads, with Rings on their Fingers composed of their favourite Metal Iron.

Q. What Habits were the Women obliged to wear ?

A. young Women wore *Vests* or *Jerkins*, but not so low as the Knee ; none but Prostitutes would wear Gold or Jewels, or other costly Ornaments. Young Women wore no Veils, marry'd Women did ; and in publick Exercises and Shews, all the Ladies appeared naked.

Q. What was the great Rule required, as to Manners and Discipline in Sparta ?

A. Obedience to Superiors, which they thought to be the Basis of all Government.

Q. How was old Age esteemed ?

A. It gave the highest Title to Honour. Young Men were obliged to rise when the Old appeared, to give them Way and salute them in the Streets, and to observe a respectful Silence while they spoke.

Q. What was the Duty of the old Men ?

A. If it was proved that a Youth had been guilty of any Indecency in Word or Action in Company of an old Man, and that the latter did not reprove him, the old Man was punishable for the same equally as the Delinquent.

Q. To what Rule were the young Men obliged to submit in their moral Conduct ?

A. They were subject to one of their own Body, who had a Right to inquire into and to punish their Misbehaviour severely.

Q. What

Q. What did the Laws of Lycurgus especially recommend to young Men?

A. Silence, and a respectful Behaviour when spoken to, by keeping their Hands within their Cloaths.

Q. How were the Lacedæmonians affected as to the Sciences?

A. They despised them more than the other People of Greece, for which the Athenians in particular despised the Lacedæmonians.

Q. What was their Opinion of the Arts?

A. As mean as of the Sciences; a Soldier was the only Profession honoured among them, and they condemn'd all Professions which obliged those who followed them to a sedentary or domestic Way of Life; for which Reason their meaner People, called the *Helotes*, followed the necessary Arts, but those tending to Luxury, Amusement, or Diversion, particularly Theatrical Exhibitions, were excluded the city.

Q. What was the Method taken to recommend the social Duties among the Lacedæmonians?

A. The Graver and the Wiser among them proposed Questions relating to Morality, &c. They praised those who answered well; reprov'd those who did not, and encouraged those who discovered a Willingness and a Capacity for Instruction.

Q. What Manner of Speaking did they make use of?

A. They studied particularly to convey their Sentiments in as few Words as possible, and hence a short quick Speech or Repartee is called *Laconic*.

Q. What Opinion did the Lacedæmonians entertain of Musick?

A. The Musick of their Ancestors was in so great Esteem, that they would not suffer their Slaves to repeat or sing the Words of their most admired Odes.

Q. What

Q. What Punishment was decreed for Theft?

A. It was so far from being punished, that it was encouraged, provided it was handsomely concealed; an Institution which the Experience of all other Nations prove to have been very scandalous.

Q. What was the great Exercise encouraged by the Laws of Lycurgus?

A. Hunting, which served to render their Bodies strong and active, and to preserve their Youth from Corpulence: For if a young Man became too corpulent for using Exercise, he fell into publick Disgrace, which was often attended with Banishment.

Q. What was the next Exercise encouraged by their Laws?

A. Certain publick Dancing, in which both young Men and Maidens assisted, as the latter did in all the Manly Exercises.

Q. What Reason did Lycurgus give for inuring Women to throw the Quoit, pitch the Bar, and such like violent Exercises?

A. That they might thereby become strong and vigorous, and fit for bearing lusty Children.

Q. How did the Lacedæmonians exercise their Youth in the Temple of Diana?

A. They whip'd them round her Altar for certain times, and often so severely that they died under the Lashes. They who bore these Lashing-bouts with the least Concern were most esteemed.

Q. What was the End of this barbarous Institution?

A. To inspire the Spartan Youth with a Contempt of Pain.

Q. What was the Use of Gold and Silver in Sparta?

A. It was so far from being useful, that the possessing of it was penal by the Laws of Lycurgus.

Q. What Money then did they make use of?

A. Iron,

A. Iron, which was so very bulky, that it afforded them no Temptation to Covetousness ; for a very small sum was sufficient to load a Horse, and a greater must have been kept in a Warehouse or Barn.

Q. How long did they keep the ancient way of trading by Barter ?

A. Long after it became in Disuse in all other Countries.

Q. Was Interest allow'd of among the Spartans ?

A. No ; nor could they even accept of any Present out of their own Country from a Foreigner.

Q. At what Age was a Spartan allow'd to be a Party, or a Member of a Court of Justice ?

A. At thirty Years of Age, it being thought unfit and indecent for young Men to be either fond of Law-Suits, or so much as curious or inquisitive about the Laws of his own Country.

Q. Why did they deprive Men of ill Character of their publick Vote ?

A. Because they thought that a bad Man in private Life could never have better Intentions to his Neighbour than he had to the Public.

Q. At what Age was the time fix'd for the Spartans being capable of serving in the publick Armies ?

A. Thirty, as the best Writers agree, tho' Antiquity is not very clear in that Point.

Q. What particular Law had they as to the March of their Armies ?

A. They were never allow'd to march at any time before the full Moon : Perhaps this might have proceeded from Superstition, as it seems impossible to give any other Reason for it.

Q. What Maxims did Lycurgus observe with regard to the Military System of Sparta ?

A. Not

A. Not to fight often against the same Enemy, and not to meddle with Maritime Affairs: But *Agamemnon*, by disregarding the former Maxim, ruin'd the Power of the *Lacedæmonians*; and publick Utility, in process of time, obliged them to transgress the latter.

Q. What did they observe as to Encampments?

A. Never to remain long encamped in the same Place, that they might neither be surpriz'd, or give their Enemies any Breathing-time when in Camp. They were oblig'd to sleep all Night in their Armour, but the Out-guards were allow'd no Armour, to shew that they ought never to be unprovided of Defence, and therefore never to be in a Condition of being surpriz'd.

Q. What Regard did they pay to Religion in their Armies?

A. A great one; for even in their Marches and Expeditions, they were careful of all religious Duties; and the Soldiers after their Meals, always sung religious Hymns. When they were upon the point of engaging, their King sacrificed to the Muses, that he and his People might perform Actions worthy of being recorded by them. While they were advancing against the Enemy, they sung the Hymn of *Castor*, and the King sung the *Pæan*, as a Signal to engage.

Q. What Merit had the Women in the Bravery of the Men?

A. As they were equally brave with the Men themselves, they had an equal, and perhaps a more exquisite Sense both of Glory and Disgrace; therefore the great Care of Mothers was, that their Sons might acquit themselves well in Battle. They embraced them when departing, with a Caution, that they should either return or be *carried back* arm'd; meaning, that they should either conquer or die. Therefore if a *Spartan* fled from:

from Battle, he was in danger of being kill'd, even by the Hands of his Female Relations.

Q. What Conduct did they observe when a Battle was over ?

A. They never pursued the Slaughter, as thinking that *Glory* ought to be the chief End of *Conquest*. The Laws of *Lycurgus* forbade them to strip the Bodies of the Dead. He who overcame by Cunning offer'd an Ox, he who overcame by Courage offer'd a Cock to *Mars*.

Q. What was the Time of their being discharged from Military Service ?

A. After they had been forty Years in the Army. So that if thirty Years was the time for entering, the *Spartans* were obliged to serve in the Army till they were seventy Years of Age.

Q. Have you mentioned all the Laws of Lycurgus ?

A. I have the most considerable; those which were common with the other *Greeks* I shall mention under a different Head.

Q. Were the Laws of Lycurgus written ?

A. No; because he would have them written only on the Hearts of his Countrymen.

Q. What Method did he take to recommend his Laws ?

A. He pretended that he had them immediately from *Apollo*; and therefore he stiled them *Divine Sanctions*.

Q. Did Lycurgus meet with no Opposition in this vast Alteration which he introduced in the Property of the Spartans ?

A. Yes; with so great, that he had one of his Eyes beat out in a Tumult: But he treated the Person who did it with so much Humanity, that he reconciled the *Spartans* to him ever after.

SECT.

SECT. II.

Of the Laws of DRACO.

Q. WHO was Draco, and at what time did he live?

A. He was *Archon* of *Athens*, about 561 Years before Christ; and as the *Athenians* had at that time no written Laws, and their Country was grown populous, by the Resort of Strangers, the Nobility pitched upon *Draco* to compile a Body of Laws for their Government.

Q. What was the distinguishing Character of Draco's Laws?

A. Severity, or rather Cruelty; for every little Offence, and even Indolence itself, was by him punished with Death, for which he assign'd this Reason; *Small Faults seem to me worthy of Death, and for the most flagrant Offences I can find no higher Punishment.*

Q. How far did he carry this Rigour?

A. He ordered Prosecutions to be carried on even against inanimate things which had been the Instruments of Death; therefore a Statue which had fallen and crush'd a Man to death was tried and banish'd.

Q. What general Maxims did Draco observe of the former Laws that had been instituted by Triptolemus?

A. The three following, *Honour your Parents, Worship the Gods, Hurt not Animals.*

Q. What Additions did Draco add to these Maxims?

A. He made it an everlasting Law in *Attica*, that the Gods are to be worship'd, and the Heroes also, according to the Custom of their Ancestors; and in private only, with good Works, First-fruits and Liberations.

Q. What

Q. What other particular Laws are there mentioned of Draco's ?

A. That any Man who eased himself in the Temple of Apollo should be punished with Death.

Q. What Court did Draco institute for deciding criminal and civil Matters in Athens ?

A. The Court of the Ephetae, which he render'd superior to that of the Areopagus.

Q. Of how many Members did this Court consist ?

A. Draco (who was not thought to be the Instituter, but the Reformer of it) reduced them to the Number of 51.

Q. How long did Draco's Laws continue ?

A. They fell under the Dislike of the Athenians even in his own Life-time, and they were abolish'd, or rather purg'd of all their Cruelty by Solon.

Q. What were the Laws of Draco called ?

A. Thesmoi, or Sanctions, as if they had been the Dictates of more than human Wisdom.

Q. What Character had the Laws of Draco among the Antients ?

A. They said, that his Institutions seemed rather to have come from a Dragon than a Man, alluding to his Name; and one Demades became famous for saying, that the Laws of Draco were wrote not with Ink, but with Blood.

Q. What became of Draco himself ?

A. He was obliged to retire to the Isle of Ægina, where, as he enter'd the Theatre, the Inhabitants, to show their Regard for him, threw upon him their Bonnets and their Cloaks, which stifled the old Man to death.

SECT. III.

Of the Laws of SOLON.

Q. WHAT Rank did Solon hold among the Athenians ?

A. He was a Nobleman by Birth, and descended Royally on both Sides, but was left in such Circumstances, through the Liberality of his Father, that he was obliged to follow Merchandize : He afterwards signaliz'd himself in the Recovery of *Salamis* to the *Athenians*, and was chosen *Archon*.

Q. What Alterations did he make when he came to that Post ?

A. Where he found the old Constitution right, he did not meddle with it; but wherever he found it defective he introduced an Alteration, which he was always at great pains to explain and account for, proceeding still upon this general Maxims, *that those Laws will be best observed which Power and Justice contribute equally to support.*

Q. What general Maxim did he observe in forming his Laws ?

A. As he was a perfect Judge of human Nature, he recommended his Laws to his Countrymen, by making it their *Interest* to obey them. Upon the same Principle he never stretch'd the Observance of any Duty beyond the Bounds which he knew human Nature would bear, or the Circumstances of the things could admit of. And therefore when a Person ask'd him, whether he had given the *Athenians* the best Laws in his Power, he answer'd, *he had given them the best which they could receive.*

Q. What

Q. What was the Occasion of the great Discontent among the Athenians when Solon undertook to reform their Laws?

A. The Debts of the meaner Sort, and the Hardships and Labours they were obliged to on account of these Debts.

Q. In what Manner did he remedy this Evil?

A. He released all Debtors by an express Law, call'd *Seisachthia*, or the taking off a Burden: And to do it with the least Injury to their rich Creditors, he raised the Value of Money in some moderate proportion, and prohibited for the future the making any Man's Body liable for a Debt.

Q. How was this Law relish'd by the Athenians?

A. At first very ill, both by Rich and Poor; the former thinking that he had done too much, the latter that he had done too little: But in a short time all Ranks, Degrees, and Parties among them, were so well satisfied with his Prudence, and the Exercise of his Authority, that they instituted a Sacrifice to testify their Acquiescence in his Regulations, and unanimously chose him their *Law-giver*, with a Power of modelling or altering their Constitution as he thought proper.

Q. What were the first Steps he took after receiving this extraordinary Power?

A. He superseded the Laws of *Draco*, except those relating to Murder, and placed the *dernier Resort*, or supreme Power in the People, leaving the executive Part to the Nobles.

Q. How did he divide the People?

A. Into four Degrees; the first were such as possess'd 500 *Medimni*, or Measures of Fruit; these he stiled *Pentacoscomedimni*; these paid a Talent to the public Treasury. The second Class consisted of such

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such as could keep a Horse, or were worth 300 Measures, and were therefore stiled, *Hippodatelountes*, that is, *obliged to find a Horse*. The third Class consisted of such as were worth 200 Measures, and were called *Zeugiti*, as being a kind of middle Rank between the Horsemen and the lower ordinary People, who were called *Thætes*; and these, tho' they could carry no Office, yet had a Vote in the General Assembly of People, to whom, by the Laws of *Solon*, the last Appeal always lay.

Q. *What were the two great Securities for the Duration of this Form of Government?*

A. The first was the Court of the *Areopagus*, the Lustre of which *Solon* restored, and ordained, that none but he who had been an *Archon* should have a Seat in it; the second Security or Stay of the Commonwealth was the *Senate*, which consisted of 400, 100 being chosen out from each Tribe of the People. These somewhat resembled the Court of Aldermen and Common Council in the City of *London*; for all things were previously digested there before they could be brought before the collective Body of the People. The *Areopagus*, or Court of Aldermen were a Check upon the Senate or Common Council, and the latter restrained the Impetuosity and Irregularities of the People.

Q. *What did Solon next do for the Service of his Country?*

A. He compiled a Body of Laws for the use of the *Athenians*, which are still in force in most Countries of *Europe*.

Q. *How can that be proved?*

A. Because the *Romans* sent Embassadors to *Athens* to transcribe the Laws of *Solon*. Upon these they formed their twelve Tables, or the Civil Law, which

which is still the Law that prevails in most Countries of Europe, and regulates all Proceedings among Sovereigns.

Q. Are the direct Words of any of Solon's Laws still in Being?

A. Yes; we have one, which is of a remarkable Nature, and which is sufficient to prove what true Notions that great Man had formed of publick Government; the Words are these, If any Sedition or Insurrection should divide the People into two Parties, through Discord and Dissension, and they should be so far exasperated as to take Arms and fight against each other, the Man who at such an Emergency shall continue neutral on both Sides, and endeavour to retire and separate himself from the Calamities of his Country, let him lose his Houses, Country and Estate, and be sent into Banishment.

Q. What did Solon enact as to Heiresses?

A. The next of Kin to an Heiress might demand her, and as she might the next Male of her Kin, in Marriage; and upon his Refusal he was to pay 500 Drachms for her Dowry. If the Husband of such an Heiress proved impotent, then she might take the next nearest of her Husband's Kindred to her Bed; and every such Husband must visit his Wife three times a Month at least.

Q. What was the Intention of this Law?

A. That no rich Heiress should carry her Estate out of the Family, and no poor one be obliged to marry below her Rank, and that the Propagation of the Species might be preserved.

Q. What did Solon enact as to Brides?

A. That a Bride should bring no more with her than three Gowns, and some slight Household Goods; and

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and that the new-married Couple should be shut into a Room, and there eat a Quince. The Bride likewise brought to the House of her Husband an earthen Pan wherein Barley was parched.

Q. What was the Meaning of this ?

A. To make Marriage an Union of the Hearts ; to put the Husband and Wife in mind to live sweetly together, and to admonish the Wife that she is to do her Part for conducting the Family-Affairs.

Q. What Laws did Solon enact against Slander ?

A. He enacted a Penalty on those who should revile the Dead, even tho' provoked by the Relations of the deceas'd. He directed that no Person should be reviled, if assisting at sacred Ceremonies in the publick Courts of Justice, under the Penalty of three *Drachmæ* to the Party injured, and two to the publick Treasury. And, in general, he enacted, that no Person should be slander'd.

Q. What did Solon enact as to Last Wills ?

A. Before his time all Inheritances went of course to the next Heir : But he enacted, that such as had no Children might leave their Estates to whom they pleased ; provided that the Testator was in full Possession of his Senses, and under the Influence of no Blandishments from his Wife. He likewise ordain'd, that adopted Persons should make no Will ; but as soon as they had Children lawfully begotten, then they might return into the Family from whence they were adopted ; or if they continued in it to their Death, then they were to return back their Estates to the Relations of those who adopted them.

Q. What Laws did he enact as to Women and their Expences ?

A. When a Woman travell'd, he would not suffer her to carry above three Gowns along with her, and
Pro-

Provisions only to the Value of an *Obolus*. Her Basket was not to be above a Cubit in Bigness, and in the Night-time she was only allowed to travel in a Chariot, and by Torch-light. They were not to show excessive Marks of Grief at the Death of those to whom they were no Relation; and *Solon* forbade them to approach the Monuments of such Persons, excepting at the time of the Interment.

Q. What Methods did he take to prevent Idleness?

A. He freed the Son from all Obligations to maintain his aged Father, if it could be proved that the latter brought him up to no Employment: He likewise invested the Court of the *Areopagus* with a Right of examining into and punishing Idleness. Every Person might impeach his Neighbour, if guilty of that Crime, and the Punishment was being branded with Infamy.

Q. What did Solon enact as to Adultery and Rapes, and other amorous Intercourses?

A. The Husband who surpriz'd his Wife in Adultery was allowed to kill the Adulterer. The Ravisher of a free Woman was fined in 100 *Drachmæ*. A Pander, excepting to a common Woman, twenty *Drachmæ*. A Man was forbid to prostitute either his Daughter or Sister, unless he first surprized her with a Man. No Adultress was permitted to adorn herself: If she did, any that thought fit might tear her Cloaths off her Back, and likewise beat her, but not so as to kill or disable her.

Q. In what Manner did Solon regulate publick Diversions?

A. He adjudged a Reward of 500 *Drachmæ* to those who conquered at the *Isthmian*, and 100 to the Conqueror in the *Olympic Games*; but restrain'd the Rewards bestow'd upon Wrestlers, as being an Exercise

cise unprofitable either to the State or private Persons.

Q. What Method did Solon take to free the Country of Attica from Wolves?

A. He order'd five *Drachmæ*, (the Price of an Ox) to be paid as a Reward to every Man who should catch a He-Wolf, and one (the Price of a Sheep) to him who should take a She-one.

Q. How did he remedy the Scarcity of Water in Athens?

A. He ordain'd that all those who lived within four Furlongs of a publick Well might use it; but they who were farther off, were obliged to dig Wells for themselves: But if a Man could find no Water after digging ten Fathom deep, he might fill a Vessel of six Gallons twice a-day at his Neighbour's Well. Every Well was to be the Distance of its own Depth at least from the next Well.

Q. What did Solon enact as to Planting and Bee-Hives?

A. Every Proprietor of a Tree was to plant at five Foot distant from his Neighbour's; if a Fig or an Olive-Tree, nine. Every Hive of Bees was to be 30 Foot distant from that of another Proprietor. All which Regulations tended to the establishing the due Bounds of private Property.

Q. What Persons did he enact to be infamous?

A. Such who refused to maintain their Parents who had brought them up to a Way of living, and those who had wasted their Patrimony: A Man who having surpriz'd his Wife in Adultery and lived with her afterwards, was deem'd infamous likewise; as thinking, that a bad Man in private Life must be a Disgrace to the publick Community.

H

Q. What

Q. What did he enact as to Orators?

A. That no Man could be an Orator who frequented the Company of lewd Women.

Q. How did he secure the Property of Minors?

A. By forbidding the Guardian to marry the Mother of his Ward, or the next Heir to be admitted as Guardian to an Infant. Some say, that he likewise forbade a Guardian to marry his Son to the Mother of the Ward.

Q. What did he enact to prevent Forgery?

A. That no Ring-engraver should keep any Impressions of the Seal-Rings they sold.

Q. How did he prevent the malicious putting out of a Man's Eye?

A. By enacting, that the Person who put out the Eye of another who had but one Eye, should lose both his.

Q. What are the Words of Solon's Law against Theft?

A. " If a man has filched aught in the Day-time,
 " he may be carried to the Eleven Officers: If by
 " Night, it shall be lawful for any one to kill him,
 " or to wound him in the Pursuit, and then to carry
 " him to the Eleven Officers. Whosoever is convicted of those Offences which deserve Chains,
 " shall not be capable of being bail'd out for his
 " Theft, but be punish'd with Death. And whosoever shall steal out of the *Lycæum*, or the *Academy*, or *Cynosarges*, a Vest, or a small Vessel of
 " Wine, or any other thing of little Value, or some
 " Vessel of the *Gymnasia*, or Havens, shall be punish'd capitally: But if any Man shall be convicted privately of Theft, he may pay a double Value,
 " and the Convictor may, besides Payment of the
 " Money,

“ Money, put him in Chains five Days and as many
“ Nights, so as all Men may see him fetter’d.”

*Q. How did he punish Archons who were taken in
Drink?*

*A. With Death, because such a Misbehaviour
might render the Office contemptible in the Eyes of
the People.*

Q. How did he punish Disobedience to Parents?

*A. By putting it in the Power of Parents to turn
out of Doors, and disinherit their disobedient Chil-
dren.*

Q. How did he punish Cowardice?

*A. By condemning such as avoided going to War,
fled from the Army, or discovered any flagrant Sign
of Cowardice, to be banish’d the sacred Precincts of
the Forum, and to be debarred for ever from wearing
a Crown or a Garland, or from entering Places of
publick Worship.*

*Q. What did he enact as to publick Trials and Pro-
ceedings?*

*A. That the Citizens of Athens should be tried
only in Athens, and that the eldest of the Citizens
should speak first, but their Orations to be without
Heat, or any Application to the Passions. The rest
were to speak in their Seniority, and to deliver their
Opinions freely upon any Matter under their Consi-
deration: But young Men, however great their Cha-
racter might be for Wisdom, were debarr’d from
making Speeches to the People, or becoming Magi-
strates.*

*Q. What general Law did Solon enact as to Pu-
nishments?*

*A. That the common People should be punished
slowly, but Magistrates quickly.*

Q. What was the Reason of this?

A. Because the Punishment of those of the lower Rank might be inflicted at any time, but the Punishment of those in Authority ought to be swift and immediate, because of the Cabals which they might form, by means of their Power and Influence to screen themselves from publick Justice.

Q. *What Directions did Solon give to restrain the excessive Charges in Funerals?*

A. " Let the Corps be laid within the House, as
" order'd by the Deceas'd, and carried out before
" Sun-set next Day. In carrying the Body to the
" Grave, the Men are to go first, and the Women
" to follow. No Woman is to enter upon the Goods
" of the deceas'd, or to follow the Body to the
" Grave, without being eighty Years old, except
" those within the Degree of Cousins."

Q. *What did he enact as to the Sepulchres of the Dead?*

A. That no Man should demolish them, or bring any thing new into them. He enacted the same thing as to honorary Monuments of the Dead.

Q. *How did he provide against the Encroachments of the Great?*

A. By enacting, that if one Citizen injured another, any *Athenian* might have his Action against the injuring Party; thereby giving his Countrymen to understand, that every Individual being a Member of the State, no Injustice could be done to any one which the Whole was not concern'd in resenting.

Q. *What did Solon enact as to Feasts?*

A. He instituted certain Feasts in their common Hall, and call'd them *Publick Meals*: But he ordain'd, that one Person should not be too frequently entertain'd, nor any one absent from them in his Turn, under the Penalty of being fined.

Q. *What*

Q. What Laws did he enact as to Naturalization?

A. By his Laws no Person could be naturaliz'd in *Athens* unless he was a perpetual Exile in his own Country, or lov'd *Athens* so well that he had carried his Family and his Estate along with him to settle there, so that they could have no Interest in any other Country.

Q. What Provision did he make for the Children of those who died in the Service of their Country?

A. They had their Maintenance and Education at the publick Expence, till they were twenty Years of Age.

Q. What Law did he make against Parricides?

A. None, giving it for a Reason, that as the *Athenians* were ignorant of the Crime of Parricide, to make a Law against it would look more like suggesting than punishing it.

Q. What Regulations did Solon introduce into the Kalendar?

A. He consider'd, that the Course of the Moon did not agree with the Regularity of the Sun, because she sometimes overtook and pass'd him in the same Day, which Day he order'd to be call'd the *first and last*, attributing the Part of the Day before the Conjunction to the old, and the Part succeeding it to the new Moon, and thereby regulated the Kalendar.

Q. In what Manner did Solon provide for the Duration of his Laws?

A. He got them to be ratify'd for an hundred Years, and engrav'd upon different Tables. Laws relating to private Actions were called *Noxes*, because they were turn'd round upon the *Axis* of Wooden Parallelograms, upon which they were inscribed. They were first lodged in the Citadel, and then in the *Prytanæum*, that every body might have Recourse

to them upon any Occasion. The Laws concerning publick Regulations and Sacrifices were engraved upon triangular Tables of Stone, and all of them were sworn to by the *Athenian* Magistrates.

Q. How did Solon contrive to prevent any Alteration of his Laws in his own Life-time?

A. Being daily teaz'd with People who wanted him either to explain or alter his Laws, he pretended an Inclination to travel abroad and to follow Merchandize, accordingly buying a Ship, he prevail'd with the *Athenians* to suffer him to be absent for ten Years, which time he thought was sufficient to reconcile his Countrymen, and render them familiar to his Laws.

S C E T. IV.

Of the AREOPAGUS.

Q. FROM whence had the Areopagus its Name?

A. From *Mars* probably, it signifying no other in *Greek* than the *Street*, or Ward of *Mars*, because it was here that *Mars* was tried for Murder.

Q. By whom was this Court instituted?

A. Some say, by *Cecrops*; others by *Cranæus*; and a great many, among whom are *Plutarch* and *Cicero*, by *Solon*. But that seems to be a Mistake. And upon the whole, it is hard to ascertain its first Original; only it is certain, that the Lustre and Power of it was restored by *Solon*, after having been much reduced by *Draco*, who set over it the Court of the *Ephetae*.

Q. Who were the Members that composed this Court?

A. They who had borne the Office of *Archon*, and whose

whose Conduct had been approved of by the publick Censors or Examiners. For which Reason the Number of its Members were very uncertain, but they consisted always of Men distinguished by the Dignity of their Persons and the Purity of their Manners.

Q. How long did a Member of this Court hold his Office?

A. During Life, or until he had committed some immoral or indecent Action, in which Case he was immediately expell'd.

Q. What were the Moral Qualifications required to be a Member of that Body?

A. Sobriety and Gravity in Manners; so that a Member of this Court was, by Law, forbidden to write a Play, or be seen sitting in a Tavern or publick House. To laugh during the sitting of the Assembly was unpardonable; and the slightest Words, Actions, Deportment, nay, the very Countenances of the *Areopagites* were strictly observed.

Q. What Character did this Court bear in Greece?

A. So great, that we are told by *Demosthenes*, that in his Time they had never pass'd a Sentence that had been found fault with either by the Plaintiff or Defendant. And their Authority was so universal, that even foreign States often referr'd their Differences to them, and were determined by their Decisions.

Q. What were the chief Branches of their Power?

A. They sat upon all Causes which implied a capital Punishment; Incendiaries, Blasphemers, Contemners of holy Mysteries, Innovators in Religion, were judged by this Court. The Intention of Murder was as severally punish'd by them as the actual Perpetration of it. They had the Custody of the Laws, the Direction of the publick Revenues, and

the Inspection of the Morals of Youth. For which Reason some of their Body were present at all publick Occasions, whether sacred or profane, to take care that every thing should be decent and sober. But above all things, they check'd Idleness, and were impowered to send for any Person, and oblige him to give an Account of his Manner of Life, and how he came by the Means of his Substance.

Q. Had they any Share in the Government or Legislature?

A. None: But in times of publick Calamity, the People fled to them as their last Refuge, but at the same time, they were a Check upon the People themselves, since they could cancel the Sentence of an Assembly, where a Criminal, tho' convicted upon Evidence, had been acquitted, or where an innocent Person was likely to suffer from a rash Decision.

Q. How often did they meet?

A. Three times every Month, viz. on the 27, 28, and 29th Days thereof, but if any sudden Emergency required it, they could meet oftener; upon such Occasions they sat in the Royal Portico, which was roped in to prevent the People's Crowding upon them.

Q. Was there nothing peculiar to this Court when it sat?

A. Yes: It always sat in the open Air, and always gave their Decisions in the Dark, that so their Passions might be uninfluenced from any Favour for either the Plaintiff or the Defendant.

Q. By whom were Causes relating to Murder introduced into this Court?

A. By the second Archon, who was a Member of it in virtue of his Office; but before he took his Seat in it, he was always obliged to lay aside his Crown, which he wore at other times.

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Q. What was the Form of proceeding in the Court of the Areopagus?

A. After the Judges were met and the People excluded, the Court divided into several Committees, according to the Business before them; if the Multiplicity of Business was such, that the whole Senate could not take Cognizance of it all at once. But the Appointments of Persons to these several Committees was always determin'd by Lots, that no Man might be prejudiced either by Bribes, or Inclination.

Q. How did the Plaintiff and Defendant proceed immediately before the Trial began?

A. They were both obliged to take a solemn Oath by the *Furies*: In case of Murder, the Plaintiff swore that he was related to the Deceas'd, (for otherwise he could not have prosecuted him) and that the Prisoner was the Cause of his Death. The Prisoner on the other hand swore, that he was innocent of the Crime, and both of them confirmed their Oath with dreadful Imprecations.

Q. Was any Punishment allotted for Perjury?

A. No: Because they thought it was so heinous a Crime, that no Punishment here was sufficient for it, and therefore referred it to the Chastisement of the Gods.

Q. How did the Court proceed when these Ceremonies were over?

A. The Prosecutor and the Prisoner were placed upon two Silver Foot-stools; that upon which the Prosecutor sat, was termed the *Stool of Injury*, that on which the Prisoner sat the *Stool of Innocence*. Then the Accuser proposed three Questions to the Prisoner, who was to answer them distinctly. The first Question was, *Are you guilty of this Murder?* To which the

Answer was either in the Affirmative or the Negative. The second, *Why did you commit this Murder?* The third, *Who were your Partners or Accomplices in it?* The two Parties then impleaded one another, and the Prisoner might make two Oration in his own Defence; and after the first, upon feeling the Pulse of the Court, he had it in his Power to go into voluntary Banishment, in which Case his Estate was always confiscated and sold. Originally, the Parties were to speak for themselves, but in latter Times they had Counsel allowed them; but in both Cases they were to speak without any Ornaments, and nothing but the plain Fact.

Q. How did the Court proceed after the Hearing was over?

A. If the Prisoner was resolved to stand Trial, the Members of the Court went on to give Sentence, which they did with the greatest Gravity and Silence imaginable.

Q. What was the Manner of their giving Sentence?

A. Two Urns were placed one behind another in the Court, the *foremost* was of Brass, and into it were thrown the Votes which decreed Death to the Prisoners, the *hindmost* Urn was of Wood, and contained the Suffrages of his Acquittal.

Q. Was no Alteration made in this manner of giving Sentence?

A. Yes: After the *thirty Tyrants* became Masters of *Athens*, they ordered the Suffrages to be given in a more publick Manner. The Balls of the Judges therefore were thrown upon two open Tables, the one containing those which condemned, the other those who acquitted the Prisoner; the *Tyrants* ordained this, that they might know how every Person in the Court was affected to their Interest.

Q. Did

Q. Did any Appeal lye from the Sentence of the Areopagus?

A. Yes: In Cases of Crimes brought before them, which fell under the Cognizance of another Court, in which Case either Party might appeal from the Sentence of the Areopagus to that Court.

Q. What Rewards were the Senators of the Areopagus intitled to?

A. They had a kind of Maintenance from the Publick, being three Oboli for every Cause they judged, which was the same that other Judges had.

Q. How long did their Authority continue entire?

A. Till the Days of Pericles, who not being able to get himself chosen Archon, and consequently could not be a Member of the Areopagus, embroiled the Court of the Areopagus much with the People, over whom he had great Influence, and other Judicatories; and thus by the Help of Ephialtes he broke their Credit, and most of the Causes formerly tried there, were discharged from their Cognisance.

Q. What was the Effect of this?

A. A total Degeneracy of the Morals of the Athenians, which destroyed their Independency; this Dissolution of Manners at last infected the Areopagites themselves, so that when they presumed to censure any one for loose Living, their own Immoralities were immediately retorted on themselves.

CHAP. III.

Of the CUSTOMS and MANNERS of the GRECIANS.

SECT. I.

Of MILITARY LAWS and CUSTOMS.

Q. *What was the military Genius of Greece chiefly owing to?*

A. To its being cantoned out into a great many little States, each of which bordering upon one another, and being under a Necessity of maintaining their own Independence by Force of Arms, they lived in a continual State of War with each other.

Q. *What was the stated Time for military Service?*

A. In Athens, and in all Greece, except Lacedæmon, betwixt the Years of 18 and 40.

Q. *Did they go into Service immediately after they were enlisted?*

A. The young Men being listed at the Age of 18, stood as Centinels, and kept Guard in the Forts, and were employed in making of Works, and the like. The first of the two Years they kept within the City, but the second they proceeded to the Suburbs; and in token of the Degree they had taken, they received of the People a Shield and a Spear, and a Coat for a Livery. During these two Years, they could not be compelled to fight without the Liberties, but ever after till 40 they might.

Q. *What*

Q. What Punishment was allotted to a Person who had offered to serve in the Horse, before he had undergone this Probation or Apprenticeship?

A. He was adjudged to have incurred Infamy.

Q. What Rule did the Greeks observe in raising their Cavalry?

A. They levy'd them out of the most wealthy and substantial Part of the Inhabitants.

Q. What Regulation did they appoint as to the Appearance of their Soldiers?

A. That they should be very plain in their Dress, avoiding all foppish Ornaments and spruce Appearance.

Q. What military Offences were punishable with Death?

A. He who betrayed a Garrison, a Ship, or an Army, and he who revolted to the Enemy, was punished with Death. They likewise severely punished those who pawned their Arms.

Q. Were any Set of People among the Grecians exempted from serving in the Army?

A. Yes: all the Collectors of their publick Revenue, and all those who danced at the Feasts of Bacchus.

Q. What was the time appointed for their Marching?

A. There could be no Marching before the 7th Day of each Month.

Q. In what manner did they proclaim War?

A. They sent a Fellow on purpose, either to cast a Spear, or to let loose a Lamb into the Borders of the Country, or into the City itself, whither they were marching, thereby shewing them that what was then a Habitation for Men, should be shortly a Pasture for Sheep; and what was then Pasture for their own Sheep, should be shortly turn'd to the use of their Enemies.

Q. Had

Q. Had the Greeks any other Punishments or Rewards in their Services?

A. The other Punishments were generally discretionary to the Commanders; but their Laws provided, that they who had maintained their Post with Courage, should be advanced, and others degraded. They likewise provided that all Flinchers from the Army, Cowards, and Runaways, should be expell'd the Forum, and not suffer'd to come into any of the Temples, or to wear a Crown. The Offenders in those Respects likewise, or they who had lost their Bucklers, were carried bound before the *Heliste*, a sort of Magistrates who punished them discretionally.

Q. What Offences were branded with Infamy?

A. A Soldier's casting away his Arms, and a Sailor's leaving his Ship in time of War, or not going on board when prest.

Q. What Provision was made for those who were disabled in War, and for their Families?

A. All wounded and disabled Soldiers were maintained at the publick Charge; and the Families of those who died in the Service of their Country were taken care of; their Children being put to School, and when grown up, presented with a compleat Suit of Armour, settled in their respective Callings, and honour'd with the first Seats in all publick Places.

Q. Of whom were the Grecian Armies composed?

A. For the most part of freed *Denizens*, who were obliged to appear in Arms upon the Summons of their Magistrates, or properly commissioned Officers.

Q. Were Slaves never admitted into their Armies?

A. Never, but in Cases of extreme Danger, when there was no other Method of preserving the State.

Q. What

Q. What was the Method of raising an Army among the antient Greeks?

A. By Lots, every Tribe being obliged to furnish out a certain Number; they compleated their Proportions by the Chance of Lots.

Q. How were the Grecian Soldiers maintained?

A. At their own Expence, there being nothing more despised among them, than a Mercenary, or a Soldier who served for Hire.

Q. Did they always continue in this Mind?

A. No: Several States of Greece, afterwards, hired out their Soldiers, and even their Kings, to foreign States; and at Athens, Pericles, to ingratiate himself with the Commonalty, represented how unreasonable it was that Men of small Estates, and scarce able to provide for their Families, should be obliged to neglect their Business, and spend what their Industry had laid up, in the publick Service; and thereupon presented a Decree, that all of them should have Substantance-Money out of the Exchequer, which seems to have been received with general Applause.

Q. What was the ordinary Method of raising this Money, when the publick Treasury was exhausted?

A. By imposing a Tax upon the whole State, and proportioning the several Moieties according to the several Abilities of the People, upon whom it was levied. And sometimes Contributions were raised on very rich Citizens, in proportion as their Estates were valued.

Q. Of how many kinds of Soldiers did the Greek Armies consist?

A. Their main Body was composed of Footmen, the rest rode, some in Chariots, some on Horses, some on Elephants.

Q. How

Q. How many sorts of Foot Soldiers had they?

A. Three; the first wore heavy Armour, broad Shields, and long Spears; the second wore light Armour, and fought with Arrows, and other missive Weapons; and the last wore a middle Sort betwixt both.

Q. What kind of Armour did the Greeks wear for defending their Bodies?

A. The Helmet, the Shield, and the Coat of Mail. The most noted Thing in the Helmet was the Crest, which was double or treble, according to the Quality of the Person: The Stuff whereof it was made was usually Feathers, and the Hairs of a Horse-Tail. The other Parts of the Helmet bore the Name of that Part of the Head, to which they belong'd, as the Eye brows; and the rest of the Shield, both in Matter and Form, was of several Kinds; sometimes it was made of Osiers woven together, sometimes of Wood, but most commonly of raw Ox Hides, or of Pieces of Leather doubled, or laid one upon the other. The Coats of Mail were of three Sorts; the first reached from the Navel to the Knees; the second cover'd half the Breast; the third reach'd from the Shoulders to the Navel.

Q. Of what Colour did the Greeks affect to wear their Arms?

A. The Colour most in use upon their Arms, Cloaths, or Crests, &c. was Crimson Red, either to make themselves the less afraid if they saw their Blood, being used to the Colour; or else, that the Enemy might be the less able to perceive it, if they should chance to be wounded.

Q. What offensive Weapons did the Greeks make use of?

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A. Maces or Clubs, Swords, Spears, Bows and Arrows, and Slings.

Q. Who was the chief Commander of the Armies among the Greeks?

A. In ancient Times their Kings; but when their Government became more *Democratical*, their Generals were appointed by the People, every Tribe having a Voice for one.

Q. Was there any Oath required of these Generals?

A. Yes: An Oath of Fidelity, and they were obliged to swear that they would invade the *Megarians* twice every Year; which Clause was preferr'd by a Decree of *Charinus*, on the Account of an *Athenian* Herald, whom the *Megarians* had barbarously murder'd about the Beginning of the *Peloponnesian* War.

Q. Were their Generals invested with absolute Command?

A. It would appear that they were, while they were in the Field, but upon the Expiration of their Command they might be called to an Account.

Q. How many of these Generals had the Athenians, and in what manner did they command?

A. Ten; according to the Number of their Tribes. They were all of them invested with equal Power, and upon important Occasions all of them dispatched to the Army which they commanded by Days, in their several Turns.

Q. What Method did they fall upon to prevent any Disputes arising from an Equality of Voices, amongst these Ten?

A. An eleventh Person was joined with them in Commission, who was call'd a *Polemarch*, and his Vote cast the Ballance.

Q. Were

Q. Were not their Armies sometimes entrusted to one General?

A. Yes; frequently a General with supreme uncontrollable Authority was named; and amongst the Lacedæmonians, tho' they were very fond of Democracy, yet their Armies came at last to be commanded only by one General.

Q. Were all the Athenian Generals at all Times obliged to attend the Army?

A. No; only one, two, or perhaps three of them, as there was Occasion, upon ordinary Services.

Q. What became of the Others?

A. They attended the military Service of their Country in the City; hence these Commanders came to be distinguished into those who attended the City, and those who attended the Camp.

Q. Had the Polemarch no particular Province of Business assigned him besides what you have mentioned?

A. Yes; he was a Civil Judge betwixt Denizens of Athens and Foreigners.

Q. Who were the Officers immediately next in Command to those Generals?

A. The Taxiarchoi, who were likewise ten, and chosen in like manner by the Tribes.

Q. What was their Duty?

A. They had the Charge of Marshalling and Marching the Army; gave Orders about the Provisions, which were furnished to the Soldiers, by the publick Cryers. They likewise had the Power of Cashiering any Soldier, but their Jurisdiction extended only over the Foot.

Q. Who were the Officers who commanded next under the Generals in the Cavalry?

A. The Hypparchoi, who were only two in Number; but had ten Officers nam'd Phylarchoi, nominated by the ten Tribes under them.

Q. What

Q. What was their Duty?

A. To discharge Horse-men, and fill up Vacancies as Occasion offer'd.

Q. How were the other inferior Officers constituted?

A. They had their Titles from the Number of the Men they commanded; and were accordingly stiled *Commanders of a 1000, 100, 50, &c.*

Q. You have already mentioned that the King of Sparta had supreme Command in Military Affairs; how did the Spartans act during a Minority?

A. They chose a Regent for the young Prince, and he acted as Guardian of the State, and Substitute of the King.

Q. Had the Kings of Sparta no Counsel appointed to assist them in the Field?

A. It is probable they had: And it is certain, that when *Agis* their King had imprudently entered into a League with the *Argians*, the *Lacedæmonians* reſented his Conduct ſo much, that they decreed that when he commanded in the Army for the future, he ſhould have Ten Counſellors to aſſiſt him.

Q. How was the General among the Spartans guarded?

A. By 300 Horſe-men, who ſerv'd as his Life-Guard, and always fought about his Perſon.

Q. How many Subaltern Officers were allowed to every 100 Men?

A. Five: Firſt, the *Crier* or the *Adjutant*, whoſe Office requir'd him to be a Man of very ſtrong Lungs, becauſe he convey'd the Word of Command. Secondly, The *Enſign*, who ſignified the Orders of the ſuperior Officers by Signals, when the Noiſe of the Battle drown'd all Communication by Voice. Thirdly, A *Trumpeter*, who animated and encouraged the Soldiers during the Time of Battle, and ſignified

fied the Orders of the Superior Officers at those Times, when the Noise drowned the Voice of the Cryer, or the Dust took away from their Sight the Signals of the Ensign. *Fourthly*, A *Sutler*, or Servant, who supplied the Soldiers with Necessaries. *Fifthly*, a Lieutenant who brought up the Rear, and took care that none of the Soldiers were out of their Ranks, or straggling.

Q. What was the Form of the Grecian Camps?

A. The Form of them is very uncertain, but it appears that the *Lacedæmonians* thought a *Spherical* Figure the best; and all the *Greeks*, when they were in any Apprehension of being attack'd, fortified their Camp with a Ditch.

Q. What Order did they observe in their Encampments?

A. Their best Soldiers were placed at the Extremities, and the rest in the middle.

Q. What Guards did they use?

A. They had a Guard by Day, and one by Night, and certain Officers were appointed to walk the Rounds of the Camp at certain Hours of the Night; and they had a little Bell, which when they rung, every Soldier was obliged to answer, that the Officers might be assured he was not asleep.

Q. How did the Greeks marshal their Army for Battle?

A. In this they were much inferior to the *Romans*, for they drew up all their Army as it were in one Front, so that they had no Resource left in case of a Defeat, excepting the *Phalanx*.

Q. What was the Phalanx?

A. It was properly the Method of the *Greeks* drawing up their Armies, but came to be used for a wedged Body of Men facing on all Sides; the *Macedonian* Phalanx,

Phalanx, which was most famous, is described by *Polybius* to be a square Battle of Pike-men, consisting of 16 in Flank, and 500 in Front; the Soldiers standing so close together, as to extend the Pikes of the fifth Rank, three Foot beyond the Front. The rest whose Pikes were not serviceable, because too far distant from the Front; couch'd them upon the Shoulders of the Rank before them, and so locking them together in a File, prest forward to support and push on the foremost Ranks, whereby the Assault was more irresistible.

Q. What did the Greeks observe before they went to Battle?

A. Immediately after their Army was drawn up, the Commander in chief made a Speech, then Sacrifices were offer'd; and among the antient *Greeks*, instead of sounding a Trumpet, they had Fellows who went before with Torches, and throwing them down in the midst between the two Armies, gave the Signal, which they might easily do, and without any Danger; for the Torch-bearers were peculiarly protected by *Mars*, and accounted Sacred; but afterwards they came to use Trumpets.

Q. In what manner did they convey Intelligence of their Success, or other Accounts either to or from their Army?

A. If it went well in the Fight, the Messenger was adorned with Garlands. The *Lacedæmonians* had a peculiar Invention for carrying on a Correspondence with their Armies: They made them two Staves, or Rods, one to be kept at Home, and the other to be carried by the General along with him; when they meant to send him on any private Message, they took a Piece of Parchment and wrote upon it, so as it could not be understood, unless it was roll'd upon those

those Staves, and the Parchment and the Staff one applied to the other.

Q. Had they any Musick?

A. Yes, of all Kinds, according to the Humours or Customs of different Nations; but they always join'd Battle with a great Shout, which drown'd the Musick.

Q. What Honours were paid to the Bodies of those who were slain in Battle?

A. In former Ages, they barbarously sacrificed to their Memory some of the Prisoners who fell into their Hands; but in latter Ages, they were contented with giving them an honourable Burial, at which all the Army assisted, with Marks of Mourning, and inverted Arms. The Arms of Generals who fell in Battle were always fixt upon their Tombs.

Q. Were such Soldiers who fell in Battle buried one by one, or promiscuously?

A. For the most part they were allowed publick Burial, upon the common Charge at home, in the *Cerameicus* all together: Three Days before the Burial, the Bodies of the Dead were placed in Tents, that their Relations might have an Opportunity of knowing them and paying their last Duties to them. On the Burial-Day every Tribe brought a Coffin of Cypress Wood, and carrying away each one their Bones, put them in the Ground with several Pillars and Inscriptions, and one solemn Speech for all.

Q. What Memorial of their Victory did the old Greeks erect?

A. They erected Trophies, which were usually Pillars of Brass, Stone, or Wood; the Wood sometimes, *Olive*, sometimes the *Trunk of an Oak*, upon which they engraved the Cause of the War, and Manner of the Victory.

Q. Were

Q. Were the like Inscriptions wrote upon nothing but Trophies?

A. They many times were wrote on other Things; for *Pausanias* having conquer'd *Mardonius* at *Platea*, did not only at *Byzantium* make an Inscription upon the Cup which lies consecrated to the Gods of the Place, but also upon a Tripod, which he caused to be made of Gold, and sent to *Delphos*.

Q. What did the antient Greeks do with the Spoils which they took from their Enemies?

A. Part of them was either dedicated to the Gods, or sent to *Delphos*; but the Prisoners were made Slaves to their Conquerors, if they could not ransom themselves. Immediately after the Battle the whole Booty was laid before the General in a Heap, and he had the first Choice, after allotting part of them to the Gods: and distributed the rest according to the Quality, or Merit of the Soldiers, or in equal Portions.

Q. What was their Method of consecrating Spoils?

A. Sometimes they collected them into a Heap and burnt them; and if they consisted of the Enemies Arms, they sometimes hung them up in the Temple of some particular God.

Q. Had the Greeks any Triumph after a Victory?

A. They had a Custom somewhat equivalent to a Triumph; for the Conquerors made a solemn Procession thro' the City, singing, brandishing their Weapons, carrying their Prisoners along, and exposing their Booty.

Q. How were the Soldiers who distinguished themselves rewarded?

A. Sometimes by being advanced in their Ranks in the Army, sometimes by Presents from their General, sometimes by having Crowns presented to them

them with honourable Inscriptions, sometimes with leave to raise Pillars or Statues inscribed with their Actions, sometimes by having their Arms placed in the Citadel, at which time they had a Right to the Appellation of Citizens of *true old Blood*. Sometimes they had a complete Suit of Armour presented them, and sometimes they were honoured with having Songs of Triumph in their Praise.

SECT. II.

Of publick FESTIVALS; viz. of the Olympian, Pythian, Nemean, and Isthmian Games.

Q. UPON what and how many Accounts were Festivals instituted in Greece?

A. Upon four Accounts. *First*, In gratitude to the Gods, for some signal Benefit or Deliverance, which required a certain Time to be set apart for testifying their Thanks. *Secondly*, To procure some particular Favour from Heaven, or to deprecate its Wrath, as in Times of publick Calamity, &c. *Thirdly*, In memory of deceased Friends or Patriots, which was at the same time an Encouragement and Incentive to the Living. And *Fourthly*, They were instituted as Times of Rest, and Ease to the labouring People.

Q. In what manner were these Festivals perform'd?

A. In private Times, they consisted of little besides a Sacrifice to the Gods, and then making themselves merry when that Sacrifice was over. But afterwards, a great many Games, Processions, and other Ceremonies were introduced in imitation of the

the fabulous Actions of the Gods ; till the whole became an immense Charge to the Publick. During the Celebration of the Festivals, which (at *Athens* especially) because very numerous, there was a Suspension of all *Labour, Litigation, Mourning, and Sorrowing* ; not even a Cry or Groan was suffered to be heard, and all was Mirth and Jollity.

Q. Were the Greeks thought to have no political Reason for the Institution of so many Festivals ?

A. Yes : if a Citizen became formidable by his Wealth, the Celebration of a Festival at his Expence, was a plausible Expedient for draining his Purse, under the Pretence of doing him Honour.

Q. What are the Names of the four publick Games that were most Famous in Greece ?

A. The Olympian, the Pythian, the Nemean, and the Isthmian Games.

Q. What were the Exercises chiefly used in these Games ?

A. Running, Leaping, Throwing or Darting, Boxing, and Wrestling.

Q. Of what length was the Course they were obliged to run, and how was it called ?

A. It was called Stadium, and 105 Paces in Length ; tho' sometimes that Space was enlarged, and sometimes they ran back to the Place from which they set out ; the Performers generally ran naked, but sometimes in Armour.

Q. How was the Exercise of Leaping performed ?

A. Sometimes with Weights on their Hands and Shoulders, and sometimes in their Hands ; when they held them in their Hands, they were generally of an oval Form, with Thongs or Holes by which the Performers held them.

Q. How was Throwing or Darting performed ?

I

A. Some-

A. Sometimes with a Javelin, or Rod, or other large siz'd Instrument, which they discharged either with their naked Hands, or by a Thong fastened in the Middle of the Instrument; sometimes by mis-sive Weapons, either shot out of a Bow, or cast with a Sling.

Q. What was the Discus?

A. It was a Quoit of Stone, or Metal, which they threw or hurl'd by the help of a Thong; and it was sometimes four Square, but generally broad and flat.

Q. How was the Exercise of Boxing performed?

A. Sometimes by the Combatants holding Balls of Stone, or Metal in their Hands, to make them hit the harder; sometimes they had Gauntlets on, made of Thongs of Leather and lined with Iron or Lead.

Q. How was the Exercise of Wrestling performed?

A. By the Combatants endeavouring to throw each other down, having first suppled their Bodies with Oil; and the Victory was adjudg'd to him who gave his Antagonist three Falls.

Q. Had they no other way of Wrestling?

A. Yes: they sometimes voluntarily threw themselves upon the Ground, where they fought, by biting, scratching, punching, and in all other Shapes, till one of the Parties own'd himself beat, by holding up his Finger; for which Reason the *Lacedæmonians* would not suffer either this Exercise, or that of Boxing, to be performed in their City; because they thought it disgraceful for a *Lacedæmonian* to own himself conquer'd.

Q. What was the Exercise, which they termed Pancratium?

A. It consisted of Boxing and Wrestling both: when they only box'd, they were not allowed to throw;

throw; and when they wrestled, they were not allowed to *strike*.

Q. In what manner were their Horse-Races performed?

A. Either by single Horses, or by two Horses: on one of which they perform'd the Race, or leap'd up on the other at the Goal: Or, by Horses coupled together in Chariots all on a Breast; sometimes two, three, or more. Mules were sometimes used for Horses, and the great Art of the Charioteer, consisted in avoiding the Goal.

Q. On what Occasion were the Olympian Games instituted?

A. Their Institution is uncertain: It is most probable that they were originally instituted by *Hercules*, but afterwards reviv'd and improved by an *Ætolian* Colony, who together with some of *Hercules's* Posterity among several other *Pisean* Towns took *Olympia*.

Q. To whom did the Management of these Games belong?

A. Formerly to the *Piseans*, but afterwards to the *Ælians*, who subdued the *Piseans*; and if through any Accident the *Ælians* could not manage them, such *Olympiads* were held to be unlawful by them, and left out of their Annals.

Q. Who superintended at these Games?

A. A single Person, till the 50th Olympiad; and then two Superintendants were appointed, which Number was afterwards (in the 103d Olympiad) increased to 12, being the Number of the Tribes of *Elis*; each of which chose a President or Superintendant. This Number was afterwards reduced to 8; in the 105th Olympiad one was added, and in the 106th another; so that in the Time of the Emperor *Adrian*, the Number was 10.

Q. What was the Duty of these Superintendants?

A. They were obliged to assemble together in the *Elia* Forum, and to reside at that City for ten Months before the Games were celebrated, to take care of and instruct all Candidates in the Laws of the Games. They were sworn to be impartial and unbiass'd, and they sat naked with the Victor's Crown before them, which they adjudged as they thought proper.

Q. Were Women allow'd to be present at those Games?

A. At first they were so strict in this respect, that any Women who cross'd the River *Alpheus* while these Games were celebrating, were condemn'd to be tumbled down a Rock. But afterwards, Women were even suffer'd to perform in the *Olympian* Games, and they sometimes won the Prizes.

Q. What was requir'd of those who came to perform at the Olympian Games?

A. They were indispensibly obliged to be present at the *Gymnasium* of *Elis*, for ten Months before the Games began, that they might be instructed and prepared for the Exercises. They were likewise prohibited under severe Penalties from using any manner of indirect Practices to obtain the Victory, and their Relations were laid under the same Obligation by a solemn Oath.

Q. In what manner was the Order of the wrestling appointed?

A. Little Pellets, about the Bigness of a Bean, were placed in a Silver Urn; every Pair of these Pellets were marked with a certain Letter; and the two who drew the two Pellets with the same Letter, fought with one another. If the Number of Combatants were equal, he who drew the last Pellet fought with him who remain'd last Victor, which was thought

thought to be a very fortunate Lot, because his Antagonist was supposed to be already spent.

Q. How often were these Games celebrated ?

A. Every 5th Year.

Q. How long did they continue ?

A. Five Days ; for they began upon the 11th, and ended upon the 15th Day of the Lunar Month, when the Moon was full.

Q. By whom and upon what Occasion, were the Pythian Games instituted ?

A. They are generally thought to have been instituted by Apollo, on his overcoming the Serpent Python.

Q. How often were they celebrated ?

A. Once in nine Years at first, but afterwards every fifth Year.

Q. What were the Rewards ?

A. A Garland of Laurel, or, according to others, some sacred Apples, while others think both.

Q. What were the Exercises used at these Games ?

A. Some think the same with those at the Olympic ; but some imagine them at first only to have consisted of a musical Contention, who should best celebrate the Praises of Apollo for his Victory over the Python.

Q. Of what Nature was the Song ?

A. It seems in all Probability to have been both vocal and instrumental, and to have consisted of five Parts, all of them relating to Apollo's Victory over the Python. 1. The Preparation to the Fight. 2. The Essay to it. 3. The Action itself, and the God's Soliloquy with himself to behave valiantly. 4. His Sarcasms over the vanquish'd Python, which were in Iambic Verse. And, 5. The Hissings of that Serpent when he ended his Life. But others think that it

consisted of six Parts, as follows. 1. The Preparation to the Fight. 2. *Apollo's* Reproaches to *Python*, which was in *Iambics*, daring him to the Encounter. 3. The Honour of *Bacchus*, who had a Share in the *Delphian Oracle* before *Apollo* had it. 4. The Honour of *Jupiter*, who was *Apollo's* Father. 5. The Honour of Mother *Earth*, who was *Apollo's* Predecessor in the *Delphian Oracle*. 6. The Hissing of the Serpent.

Q. Was there no dancing upon this Occasion?

A. There was a solemn Dance consisting of five Parts, as follows. 1. *Apollo's* prudent and cautious Preparation to encounter the Serpent. 2. His Challenge. 3. The Representation of the Fight, in which was introduced a Point of War in *Iambic Numbers*. 4. The Libation after the Victory. 5. *Apollo's* dancing upon obtaining it.

Q. Were Flutes ever introduced into these Games?

A. Yes; they were introduced by the *Amphictyones*, who were Presidents of these Games; but because they were more proper for Funeral Songs and Lamentations than the merry jocund Airs at Festivals, they were in a short time laid aside.

Q. When were the Athletic Exercises introduced?

A. By the same Presidents, but they permitted none to run excepting Boys.

Q. When was Horse-Racing introduced into those Games?

A. About the time of *Clisthenes*, King of *Argos*, who obtained the first Victory in them.

Q. From whence had the Nemean Games their Name?

A. From *Nemea*, a Village and Grove between the Cities *Cleoneæ* and *Philius*.

Q. How

Q. How often were they celebrated?

A. Every third Year, upon the 12th of the Corinthian Month called Panamas, answering to our September.

Q. What Exercises were used there?

A. Chariot Races, and the other Exercises used in the Olympian Games.

Q. Who were the Presidents?

A. They were chosen out of Argos, Corinth, and Cleonæ.

Q. Upon what Occasion were the Games instituted?

A. Opinions vary as to that; some think on occasion of the Death of Pheltes, Son to a King of Nemea, others think they were instituted by Hercules, after the Victory over the Nemean Lion; and others think, that tho' they were instituted upon the former Occasion, yet that they had been intermitted, and were revived by Hercules, who consecrated them to Jupiter.

Q. How were the Presidents habited at these Games?

A. In Black, because of the mournful Occasion of their Institution.

Q. What was the Reward of the Victor?

A. A Crown of fresh Parsley, which was an Herb used at Funerals.

Q. Where were the Isthmian Games celebrated?

A. Upon the Corinthian Isthmus, a Neck of Land which joins the Peloponnesus to the Continent.

Q. For whose Memory were those Games celebrated?

A. In Memory of Palemon, or Melicarta, Son to Athamas King of Thebes, whose Fury obliged the Mother of Palemon to throw herself into the Sea, with her Son in her Arms. His Body being toss'd about by the Waves, was taken up by a Dolphin, and thrown upon the Corinthian Shore, where it was nobly

bly inter'd by *Syciphus* King of *Corinth*, who instituted those Games to his Memory. Others say, that the Body being thrown upon the *Isthmus*, remain'd unbury'd, upon which a Plague breaking out, these Games were appointed by the Oracle in order to stop the Plague. Others think that they were celebrated in honour of *Neptune*, and that they were quite different from those in honour of *Meli-carta*. *Plutarch* thinks they were restor'd by *Theseus* in honour of *Neptune*.

Q. Did all the People of Greece repair to these Games?

A. The *Ælians* never did, not having been able to obtain Satisfaction for the Murder of some of their Citizens slain by *Hercules* near *Cleanæ*, as they were coming to assist in the Celebration of these Games.

Q. How often were the Isthmian Games observed?

A. Every fifth Year, and they were so sacred that no publick Disaster was sufficient to abolish them, they being continued even after the *Corinthians* were subdued by the *Romans*.

Q. What was the Reward of the Victors?

A. At first a Garland of Pine Leaves, but afterwards of wither'd Parsley; though Pine Leaves came again in use upon that Occasion.

Q. In what Estimation were the Victors at all those Games held among the antient Greeks?

A. In the greatest: The Victors in the *Olympian* Games especially were almost adored. Part of the Wall of their own City, when they return'd home, was broken down for their Admission. At *Sparta* their Post was near the King's Person; in other Places they were rewarded by Presents from their native Cities; they had the Precedence at all publick Shows

Shows and Games, nay, even communicated Honour and Lustre to the Cities where they were born.

Q. How was the Prize adjudged?

A. By the Judges or Presidents I have already mentioned, who wore Rods or Sceptres in their Hands during the time of their Office.

Q. What was the Token of the Victory in most Places?

A. A Palm Branch, which they received besides their Reward, and carried the same in their Hands.

SECT. III.

Of the OSTRACISM.

Q. WHO introduced the Ostracism first into Athens?

A. *Clisthenes*; soon after the Subversion of the Regal Power in that City, though some carried it as high as *Theseus*.

Q. In what manner was it performed?

A. Every one taking an *Ostrakon*, or Tile, or Oyster-shell, with the Name of any Citizen they pleased to inscribe upon it, carried it into a Place in the Forum rail'd in for that Purpose, where there were ten Gates, one for every Tribe, in which Place they deposited their Shells. The *Archons* then number'd the Tiles in gross, and if they did not amount to 6000, the whole Proceeding was void. If they amounted to 6000, or upwards, they sorted the Tiles, and he whose Name was ofteneft on them, was condemned.

Q. In what Penalty was he condemned?

A. He was banished for ten Years from the *Athenian* State, but was allowed to possess his own Fortune.

Q. Upon what Occasions were the Ostracisms held?

A. They seem not to have been intended as a Punishment for any direct Malversation, but as a Precaution against the Power of those who were too eminent either for Riches or any other Abilities, and might thereby have endanger'd the Independency of their State.

Q. Was the Ostracism practised in any other Place but Athens?

A. Yes; with some inconsiderable Restrictions and Variations it was practised in *Argos*, *Megara*, *Miletus*, and *Syracuse*; in which last Place it was called a *Petalismus*, because the Names were generally inscribed upon Leaves.

Q. Who was the first that suffered by the Ostracism?

A. The Inventer of it, *Clisthenes*.

Q. By what means did it become in Disuse?

A. By its falling upon one *Hyperbolus*, a low, rascally Fellow, who suffer'd it by the Contrivance of *Alcibiades*, who all united their different Factions to make it fall upon this *Hyperbolus*. The People to whom this Fellow was a useful Tool, resented this Proceeding so much, that the *Ostracism* was disused ever after.

SECT. IV.

Of the Management and Education of the Children amongst the ancient GREEKS.

Q. WHAT was the first Thing the Greeks did to a Child, after it was brought into the World?

A. They washed it in Water, but the *Lacedæmonians* in Wine, thinking that to be the best Trial of a Child's Strength.

Q. In what other Customs did the Lacedæmonians differ from the other Nations in Greece, as to their Children?

A. They never used Swadling-Cloaths, their Nurses being so expert, that the Childrens Limbs were all straight without them. *Plutarch* tells us likewise, that they used them to any sort of Meat, and sometimes to bear the Want of it; not to be afraid in the Dark, or to be alone, nor to be forward, peevish and crying, as they are generally in other Countries, thro' the impertinent Care and Fondness of those who look to them. Upon this Account *Spartan* Nurses were frequently hired by People of other Countries, and it is reported, that she who suckled *Alcibiades* was a *Spartan*.

Q. What did the Greeks observe as to their Swadling Cloaths?

A. At *Athens* they were generally pictured with the Figure of a *Gorgon's* Head upon *Minerva's* Shield, as an Omen of their future Valour. The *Spartans* laid their new-born Children upon Shields for the same Reason. In other Nations of *Greece* they laid them upon the Tools or Instruments
of

of that Profession, in which they designed to educate them; at *Athens* People of Quality placed their Children on Dragons of Gold.

Q. What did they observe for the succeeding Days?

A. On the 5th Day after the Birth, the Midwife, after washing her Hands, took it and carried it, running about the Hearth, to initiate him to the *Lares*, and make him one of the Family. The Parents bedecked their House with Garlands, and the Kindred that intended to be at the Feast, sent their Presents before them.

Q. When was the Child named, and what Rule was observed in naming it?

A. Upon the 7th Day after their Birth, a Father might give what Name he pleased to any of his Children: But usually the eldest Son was called by the Name of the Grandfather, or the most Illustrious of his Ancestors; and many times they changed their Name, as they changed their Condition.

Q. What were the first Things taught to Children, among the Greeks?

A. They were first taught to Swim and Dive, and then to Read.

Q. What general Rule did they observe as to Education?

A. If the Father was poor, the Child was brought up to a Trade; if rich, to Philosophy, Musick, Gymnastical Exercises, Hunting, and the like.

Q. How did they correct a Boy when he was refractory or committed a Fault?

A. The best Means the Mother could use to persuade him to leave it, was to shew him her Breasts, as the most powerful Motive she had; but the Father and the Master, tied him fast to a Block to make him kiss the Post, and so whipt him. They had

had several other cruel Methods of Whipping them. They sometimes beat them with Clubs.

Q. How far did the Power of a Father extend over his Child in Athens?

A. Before Solon's Days, the Father might have sold his Son, and afterwards he might have turned him out of Doors? but he must first have been legally convicted of some Malversation, and then the Cryer proclaimed that such a Person denied such a one to be his Son any more; after which the Son was thrown out of the Family. But if re-admitted, he could never be expelled again from the same Family.

Q. At what Time were Sons register'd in their Tribe, and what was requir'd on that Occasion?

A. When they came to be three Years old, at the soonest, and seven at the latest: But before they could be register'd, the Fathers were to take their Oaths that the Children were theirs; and yet the Heads of the Tribe, if they pleas'd, might question the Matter, and put them to a Suit in Law.

Q. When was this enlisting performed?

A. On the 3d Day of the Feast *Agaturia*, which was so called, either because the Sons which before might be thought to have no Father, did now make it appear who their Father was, or because at that Feast the Fathers met all together.

Q. How was the third Day of this Feast call'd?

A. *Kureotis*, or a *Shearing-Feast*, because at that time they used to cut their Hair, which was then call'd *Mallon*, in opposition to that which they cut at a Funeral.

Q. Did they cut all the Hair off of their Head?

A. No; only a Lock, which they nourished on purpose till that time, and consecrated to the Honour of one of their Gods, as appears by the Practice of
Bacchus

Bacchus himself; for when *Pentheus* threatened to cut off his dainty *Lock*, he had nothing else to dissuade him, but to tell him it was sacred.

Q. What did the richer People do on this Occasion?

A. They went as far as *Delphos* to give their Hair to *Apollo*.

Q. What was the next publick Initiation for young Gentlemen among the old Greeks?

A. When they came to be 18 Years old, they were enlisted among the Number of the *Ephæbi*, and to this Purpose they had certain Officers appointed to search them, and to prove them whether they were able to keep Guard, or do Service in the City. If they were found to be sound Wind and Limb, and like to prove Soldiers, they were laid in the Temple of *Argulus*, where they took a solemn Oath to be true to the Gods and their Country.

Q. What did they do upon that Occasion?

A. They likewise cut their Hair, and consecrated it to the Rivers which belonged to their native Country; but they first took a Vessel of Wine, and having consecrated it to the Honour of *Hercules*, they began a Health in it to the Company there present.

Q. At what Time were young Men of Age at Athens?

A. After they had been *Ephæbi* for two Years; that is, about Twenty, and then they were enrolled in the Book which the Chief of the Tribe kept for that Purpose. But besides this Book, there was a Table of *Box-wood*, wherein every one was set down of what Tribe he was, together with the Name of his Father.

Q. How many kinds of Sons were there among the old Greeks?

A. Four; a legitimate Son, who was born of a free married Woman; secondly, *Bastards*, who were born

born either of *foreign Women*, or *Concubines*; 3dly, an *obscure Son*, whose Father was unknown; 4thly, a *Son born in Wedlock*, of a Woman with Child when she married, whom the Husband took for a Maid.

Q. Did the Greeks never adopt Sons?

A. Yes: If a Man had either no Child at all, or none that was free-born, he had power to adopt him, or a *Nothus*, a *Bastard*, or any one else.

Q. How was this done?

A. In the Manner of a Will, signed and sealed in the Presence of a Magistrate, as their Wills were wont to be.

Q. What was required of those who were thus adopted?

A. He was first made free of the City, and then ascribed into the Tribe of him who adopted him.

Q. When was this Ceremony performed?

A. On the Feast of *Thargellia*, the 6th Day of the Month of *May*.

Q. Could a Person who was adopted return to his old Tribe?

A. No; not until he had begotten a Child in the Tribe, into which he was adopted.

Q. What was requir'd of a Person who adopted another?

A. First, he himself must be no Fool or Madman; 2dly, no Prisoner, so as to make his Will against his Inclination, for then it could be no Will; 3dly, no Stranger, for then his Estate went to the common Treasure; 4thly, no adopted Man, for such a one's Estate, if he wanted a Child, was to pass to the next of the Adopted's Kindred; 5thly, not persuaded thereto by his Wife, for such a one was looked upon to be little better than a Madman; 6thly, not having a Male Child of his own, for then the
Inheritance

Inheritance went to him, and if there were no more Males than one, they were to be joint Tenants; but in case he had no Male Child at all, and died without a Will, the Estate fell to the next Male of the Kindred.

SECT. V. OF MARRIAGE.

Q. BY whom was Marriage first instituted in Greece?

A. By *Cecrops* King of the *Athenians*, who restrained the promiscuous Commerce of Men and Women; tho' others say by *Erato*, one of the *Muses*. But however that may be, it is certain, that soon after its first Institution, it was adopted by all the *Greeks*.

Q. In what Estimation was Marriage held among the old Greeks?

A. In very great, it being in all their States encouraged by the Laws, and in most of them the Neglect of it punished, because they thought the Strength of a State consisting in the Number of Inhabitants, a Person who did not propagate his own Species, could not be an useful Member of Society; I have already given some Instances of this in the Article on the Laws of *Lycurgus*.

Q. Was Polygamy tolerated in Greece?

A. Not commonly, Marriage being thought to be the Conjunction of two free Persons, of two different Sexes; as a Proof of this, when *Herodotus* mentions a *Spartan* having two Wives, he observes, that it was contrary to the established Custom of *Sparta*.

Q. Upon

Q. Upon what Occasion was Polygamy indulged?

A. At the time when War or Pestilence, or some other publick Calamity had swept off a great Number of their Men. It would likewise appear, that if a Man had an eminent Shrew for his Wife, he might marry another; if it be true that *Socrates* had two Wives, without ever being reproached for it by his Enemies.

Q. Was there any particular Age for Marriage appointed among the old Greeks?

A. They seem to have differed pretty much in this, according to the Opinions of the Legislators of their different States; but in general they agreed, that betwixt 30 and 37, it was a good Age for Men to marry at; but that the Women ought to marry much sooner, according to their different Constitutions.

Q. What was thought the most convenient Time of Year for Marriage?

A. The Month of *January*, or some other Winter Months, or when there happened a Conjunction of the Sun and Moon, for then they celebrated the Festival called the *Marriage of the Gods*; but this was very uncertain.

Q. Did the Greeks observe the Degrees of Consanguinity in Marriage.

A. Yes; most of them looked upon it as scandalous to marry within some certain Degrees of Consanguinity. The Marriage of Brother and Sister, practised among some of their barbarous neighbouring Nations, was detestable among the *Greeks*, but a collateral Relation did not hinder the *Lacedæmonians* from Marrying; for Nephews there married their Aunts, and Uncles their Nieces: They likewise allowed Marriage between those who had the same Mother,

Mother, but different Fathers; and the *Athenians* were forbidden to marry Sisters by the same Mother, but not those by the same Father.

Q. What other Political Rules as to Marriage were observed by the Greek States?

A. Such of them as made any Figure, had so high an Opinion of the Freedom of their Cities, that they required their Citizens to match with none but Citizens. The Laws of *Athens* sentenced the Children of Foreigners by Citizens, to Slavery; and if the Foreigner was a Man who married a free Woman of *Athens*, he was upon Conviction punished with Slavery, and Confiscation of Fortune, one third of it being given to his Accuser. The same Penalty, only that Slavery was then converted into a Sentence of Ignominy, was inflicted upon Citizens, who gave in Marriage foreign Women, under Pretence of their being their own Daughters, to their Fellow Citizens. If a Freeman of *Athens* married a Woman not free of the City, he was fined a thousand Drachms.

Q. What was requir'd previously in case of a Virgin's Marriage?

A. The Consent of her Parents, and that of the Mother as well as the Father; if they had no Parents, the Consent of their Brethren; and if they had no Brethren, the Consent of their Grandfather; and in default of Grandfathers, that of Guardians.

Q. What was the Form of betrothing among the antient Greeks?

A. They had several Forms; when a Father betrothed his Daughter, he said, *I give you this my Daughter to make you Father of lawfully begotten Children.* Sometimes the Dowry was mentioned; the Bridegroom swore to be constant in his Love, and the

the Bride to marry him and make him Master of all she had: This Ceremony was done by a mutual Kiss, or giving their Right-Hand to one another, by which all Agreements were understood to be ratified.

Q. In what manner did they marry in the most ancient Ages of Greece?

A. The Women were then so far from bringing Portions, that they were purchased by their Husbands from their Parents and Relations. But afterwards the Custom of Womens bringing Fortunes along with them, became so universal, that some People reckon the Difference between Wives and Concubines, to lie in the former having Portions, and the latter none.

Q. You have already shewed in what manner Virgins and Heiresses disposed of themselves in Marriage among the Athenians, what Provision was made for Virgins who having no Relations to provide for them, yet were descended from Men eminent for Services to their Country?

A. In such a Case the State generally took care of them: Thus we find, that the City of *Athens* gave 300 Drachms to each of the famous *Alcibiades's* two Daughters as a Portion; nay, tho' such Virgins did not live within the State of *Greece*, we have Instances of the Publick's sending for them and providing for them in Marriage.

Q. Was there any Regulation as to the Sum of a Dowry paid with a Woman?

A. That was generally according to the Humours and Circumstances of the Persons; only in *Crete*, the Women had one half of what was provided for the Brothers.

Q. Was

Q. Was any Regulation made as to Jointure?

A. The Man commonly made a Settlement on the Wife in case of Decease or Divorce, in proportion to the Dowry brought, and this generally consisted of a House or Land.

Q. What did they do in case no such Security was given?

A. If the Husband divorced his Wife, he was obliged to return her Dowry with her; but if he died, the Heir was either obliged to maintain the Wife (if he inherited the Estate) or to return her Dowry.

Q. What was the first Provision a Bridegroom made for his Wife before Marriage?

A. He was at great Pains to provide a proper House for them both to live in, and to furnish it accordingly as their Circumstances would permit.

Q. What Ceremonies were required of the Athenian Virgins, before they were permitted to marry?

A. They were presented to *Diana*, at *Brauron* an Athenian Borough.

Q. What was the Original of this Custom?

A. Amongst the *Phlanidæ*, the Inhabitants of an *Attic* Borough, there was a Bear which became so tame, that the Inhabitants used to admit it to eat and play with them, nor did they receive any Harm thereby: But a young Maid happening to be too familiar with it, the Bear tore her in pieces, and was afterwards killed by her Brethren; upon this, a dreadful Pestilence ensued amongst the Inhabitants of *Attica*, to remedy which, they were advised by an Oracle to appease the Anger of *Diana* for the Bear, by consecrating Virgins to her: The *Athenians* punctually executed this Command, and decreed that no Virgin who had not undergone this Ceremony should be married.

Q. Were

Q. Were the Virgins there obliged to no other Ceremonies?

A. Yes; before they married they generally carried Baskets and other little Curiosities to the Temple of *Diana*, as it were to appease her, and put her in good Humour for leaving her Train; *Diana* being the Goddess of Virginity and having a mortal Aversion to Marriage. They likewise paid their Devotion to almost all the other Deities, particularly to *Minerva* the Virgin, in whose Temple in the Citadel, every Virgin was obliged to perform her Devotion before she married.

Q. On what Day were those Devotions usually performed?

A. On the Day immediately preceding the Marriage, which is generally called *Gamalia*, or *Kareotis*, from the Custom they had of shaving themselves upon that Occasion, and dedicating their Hair to some of the foremention'd Deities.

Q. What Concern did the Parents, or the other Relations of the Parties take upon this Occasion?

A. They were busied in conciliating the Favour of the Gods, by Prayers, and Sacrifices; and consulting them about the Marriage.

Q. Was there any thing peculiar as to the Victims on this Occasion?

A. In cutting of it up (to shew that in Wedlock, all Bitterness and Choler must be laid aside) they took the Gall and flung it with eager Loathing behind the Altar during the Time of Sacrifice. This Sacrifice was usually perform'd by the Fathers, who directed their Prayers in a more special Manner to *Jupiter Onognius*, and *Juno Syfygia*; the Entrails were likewise carefully inspected by Soothsayers, and an unfavourable

unfavourable Appearance from them, was in some Cases sufficient to put a Stop to the Marriage.

Q. What Omens were reckon'd fortunate, and what unfortunate upon this Occasion?

A. A Pair of Turtles was reckon'd very fortunate, but a single one very unfortunate, as foreboding Separation and Disagreement; a Crow or Rook was generally thought to be unlucky; and to prevent such an Omen as this, they set the Boys to cry in manner of a Scare-crow, as if they had been set to keep off the Rooks from the Corn.

Q. Did they use no other superstitious Precautions?

A. Yes: they wrote over their House Doors, LET NO EVIL ENTER HERE, and this was thought to be a *Talisman*, or *Amulet* against ill Luck; sometimes it was join'd to the Name of the Bridegroom.

Q. What Ceremonies were observed in bringing the Wife to the Bridegroom's House?

A. The Custom was for the Bride to be carried from her Chamber, to her Husband's House in a Coach, or some such kind of a Vehicle; and the Coachman with the Attendants carried a Torch in their Hands: the Axle-tree of the Coach was burnt as soon as they came to the Bridegroom's Door, to shew that she must never return from thence again.

Q. Was the Husband present in this Procession?

A. Yes: If he never was married before, for then the Husband sat on one Side of the Bride, and one of his intimate Friends on the other.

Q. How did they proceed in case the Husband had been married before?

A. The Care of bringing her home was committed to the *Brideman*, who was sent to fetch her; and either sat by her Side in the same Coach, or else went

went along by her Coach's Side in another; unless she went on Foot, and then he footed it too. Besides the Brideman, and some of her own Friends, there went along with her a Bridewoman, to take off her Veil, and dress and undress, and do other such Offices as should be required.

Q. What were their Habits and Ornaments on that Occasion?

A. The Bridegroom's Habits were all dyed, and the Bride's generally of Purple; in short, both they and their Attendants were as richly adorned as their Circumstances would admit of; and they were likewise dress'd with Garlands of various Sorts of Flowers.

Q. Had the House where these Nuptials were consecrated no particular Ornaments upon this Occasion?

A. Yes; when the Bride came to it, she found the Doors all hung with Garlands. Those Garlands were made either of *Vervain* consecrated to *Venus*, or of *Asparagus*; as was the Custom in *Bæotia*, or else of the Leaves of other Herbs, as they made them at *Athens*.

Q. Were no Cakes distributed on this Occasion?

A. Yes: Cakes of *Sesame*.

Q. Why was wild Asparagus and Sesame made use of in their Marriage Ceremonies?

A. Because the former bearing excellent Fruit upon a prickly Stalk, was thought to resemble the Bride; who after giving her Husband some Trouble in winning her, repaid him in the Charms of her Person and Conversation. *Sesame* having the Appellation of *Polygonum*, or the *Fruitful*, was thought to be a good Omen to the new-married People.

Q. What happen'd to the Bride, when the Bridegroom came home?

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A. As they enter'd the House, the Boys and Maids fell a throwing of Figs and Junkets upon their Heads, as an Omen of *Plenty*; and then a Banquet as sumptuous as their Condition would admit of, was prepared for them both.

Q. What past during this Banquet?

A. Bread was carried about in a Basket by a Boy with a Garland of Thorns, and Boughs of Acorns, singing as he went. *I (or they) have avoided the bad, and met with the good.* Their Musick was singing *by turns*, and calling upon *Hymeneus*, in a thankful Commemoration of one of that Name, who had sometime saved the Maids of *Athens* from a general Ravishment.

Q. Were there no particular Symbols to express the Duty of the Bride?

A. A Pestle was hung at the Door of the House, or Chamber, in which the Nuptials were celebrated; a Maid carried a Sieve, and the Bride herself bore a Vessel with parched Barley, to signify her Obligation to attend her menial Concerns; and that she must put her Hand to any kind of Labour: and when the Man and the Woman were both in, they were to take a Quince-apple and eat it between them, to signify the Pleasantness and Harmony that should be in their Table at first.

Q. Was there no Dancing on this Occasion?

A. Yes; a great deal, both to Vocal and Instrumental Musick.

Q. What past after the Dancing was over?

A. The Bride was conducted to the Marriage Bed, the Covering of which was usually of Purple, and strew'd over with Flowers. In the Chamber where they used to lie, there were two Beds, one for the new married Couple, and a side Bed for a Change.

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But before they went to Bed, the Woman always bath'd her Feet with Water ; which the *Athenians* fetched from the Fountain *Callirrhoe*, and the Person who brought this Water was always a Relation to one of the new Married Couple. When the Wife was ready to undress, her Mother took her Hair-lace, and winding it about one of the Torches, burnt it out, and made up her Hair with a new one: after that, her Girdle was unloosed by the Bridegroom, which Girdle seems to have been worn by Women at all Times. The Boys and Maids stood at the Chamber Door, and sung with as great a Noise as possibly they could ; so that if the Wife should cry out, she might not be heard: besides, one of the Bridegroom's Friends usually stood Centinel at the Door to keep the Women off from coming to help her.

Q. What pass'd the next Day?

A. The Company return'd and saluted the married Couple, with a Song design'd to awaken them from, as the former Night's Song was to lull them to, Rest.

Q. How long were these Solemnities repeated?

A. Till the third Day, or, as some say, the seventh ; at least, till the Bride return'd to her Father's House, and lodged apart from the Bridegroom, tho' it appears that both of them lay in the same House, only in different Beds, which was a Custom they observ'd.

Q. When did the new married Couple receive their Presents?

A. The Bride presented her Bridegroom with a Garment on the Day called *Apulia*, which was probably the third Day after their Marriage, and she received Gifts from her Husband's Relations and Friends

at the same time, consisting of golden Vessels, Beds, Couches, Plates, Ointment-Boxes, Combs, Sandals, and all sorts of Household-Stuff, which were carried in Pomp by Women to the House, with a Person walking before them with a Basket as at a Procession, and a Boy dress'd in White, with a Torch in his Hand, leading up the whole Cavalcade.

Q. Were these Ceremonies in common to all the States of Greece?

A. They seem to have been originally *Athenian*, but adopted by the other States of *Greece*, excepting at *Sparta*, where a particular Custom of Marriages prevail'd, which I have described in speaking of the *Laws of Lycurgus*.

Q. Did Divorces prevail in antient Greece?

A. Yes; the *Cretans* allow'd them to any body who was afraid of having too many Children, and at *Athens* they were granted upon slight Grounds, but never without preferring a Bill setting forth the Causes for which it was sued; but through all *Greece* it was look'd upon as a very infamous thing for a Woman to sue for a Divorce. Sometimes the Marriage-tye was dissolved by Consent of both Parties.

Q. Was it customary in Greece to lend Wives?

A. Yes; it would appear so, since we are told that *Socrates* lent his Wife to *Alcibiades*: And this Custom seems to have been inculcated particularly by the *Spartan* Lawgiver, to prevent the fatal Effects of Jealousy, too common in other Countries.

Q. Was Adultery punished by the Greeks?

A. Yes; those Adulteries which were not founded upon the Consent of all Parties were punish'd in their several States by several Penalties. In antient times it seems to have been punish'd by stoning to death. Sometimes the Penalty was paying a Sum of Money;

Money ; sometimes the Loss of Eyes ; sometimes Ignominy, and an Incapacity from publick Offices ; and at *Athens* the Punishment seems to have been arbitrary, according to the Discretion of the Judge, the Circumstances of the Parties, or the Aggravations of the Crime.

S E C T. VI.

Of Funeral Ceremonies.

Q. *WHO was look'd upon to be the first Inventers of Funeral Rites among the Greeks?*

A. *Pluto*, for which Reason he was thought to preside over the Empire of the Shades.

Q. *What was the Opinion of the Antients with regard to those who died without Burial?*

A. They thought that they wander'd about after Death for 100 Years, without being able to gain Admittance into the *Elysian* Shades ; for which Reason the Rites of Burial were so sacred among the *Athenians*, that if any one happen'd by chance upon the Carcase of another, whosoever it were, he should be bound to cast Earth upon it three times together, and give it a Mouth-full of Turf. And thro' all *Greece*, whosoever saw a dead Body, and did not put the Dust upon it, was not only a Breaker of the Law, but accounted an accursed devoted Person ; nor could they bestow any greater Imprecation on an Enemy, than, *that he might not be covered with the Earth.*

Q. *Were any Sorts of Men among the antient Greeks deprived of the Rites of Burial?*

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A. Yes ;

A. Yes; publick and private Enemies, who had in their Enmity been guilty of some atrocious aggravating Crimes. All Traitors against their Country; Tyrants who oppress'd Mankind; Suicides; sacrilegious Villians; Persons kill'd by Thunder and Lightning, who were thereby thought to be hateful to the Gods. Those Persons who, by squandering their Fortunes, had deprived themselves of the Right of being buried in the Tombs of their Ancestors. They whose Bodies, by their dying in Debt, became the Property of their Creditors, in whose Option it was to give them the Rites of Burial. They who were guilty of Offences that merited Death upon the Cross.

Q. What did the Greeks do upon the Decease of any Person?

A. He no sooner expired than his nearest Relations cover'd his Face; they then compos'd his Limbs before they were cold, by stretch'ing them to their due Length. The Body was then wash'd, and next anointed. After that it was cover'd with a common Garment, but before its Burial it was dress'd in a rich Habit, the Colour of which was generally white. Then they bedecked it with a Chaplet of Flowers and green Boughs, after which they laid it out sometimes on the Ground, and sometimes on a Bier adorn'd with Flowers.

Q. Where and how was the dead Body laid out?

A. Generally near the Entrance of the House, with its Heels toward the Door.

Q. What was the Reason of these Ceremonies?

A. That every body might have an Opportunity of searching whether the Deceas'd had any Wounds about him, or any Marks of a violent Death. And his

his Heels were laid towards the Door, to signify, that they were never to return after their being carried out.

Q. What was the next Ceremony they observed?

A. After watching the Body carefully while it lay in this Manner, that no Violence might come near the Corpse, a Piece of Money was put into his Mouth, which was thought to be the Fare of *Charon* the Boatman of Hell, together with a Cake or Pudding made of Flour and Honey, for appeasing the Fury of *Cerberus* the Porter of the infernal Mansion.

Q. In what manner did they signify the Mourning of the Deceased's Family?

A. Their Hair, which was always cut off before their Death, was hung upon the Door, and a Vessel of Water was placed before it for purifying those who had touch'd the Deceas'd, from the Pollution which all antient Nations thought was contracted by that Contact.

Q. How long was the Body generally preserved from Burying?

A. The Time for that is very uncertain. Antiently the Burial seem'd to have been perform'd the third or fourth Day after their Death. Poor Persons were often buried the very next Day. Some are of Opinion, that the Time of burning the Bodies of great Persons was the eighth Day after their Death, and the Time of burying them the ninth.

Q. Were these Ceremonies perform'd in the Day-time or the Night?

A. In the Day-time, for it was thought to be a very unfortunate Circumstance to the Deceas'd, if their Funerals were celebrated in the Night-time, when Furies and evil Spirits ventured abroad: But the Funerals of young Men, who died in the Flower of their Age, were celebrated in the Morning Twi-

light; however, at all Funerals they used Torch-light. But the Laws of *Athens* differ'd in one respect from those of the other States of *Greece*, for they enjoin'd them to celebrate their Funerals before Sun-rise.

Q. How was the Corpse carried out?

A. By Bearers upon their Shoulders, generally in a Bier; though the antient *Greeks* seem to have carry'd them out without any other Support than the Hands and Arms of the Bearers.

Q. Who were present at the Celebration of the Funeral Ceremonies?

A. The Relations of the Deceas'd; and sometimes others were invited, that they might increase the Pomp: But this in certain States was forbid by Law, for preventing either Disorder or Expence.

Q. What Habits did the Assistants upon this Occasion wear?

A. Frequently Mourning, if they could afford it; but common Funerals were celebrated in ordinary Cloaths. Those of great Men were generally perform'd with Expressions of Joy for their being admitted into the Number of the Gods: And we read, that *Timoleon's* Herse was follow'd by many Thousands of both Sexes in white Garments, with Garlands as at a Festival.

Q. What did they immediately upon the Body's being carried out of the House?

A. They took their last Farewel of it with a certain Form of Words.

Q. Was the Funeral Proceßion perform'd on Horseback or on Foot?

A. Commonly on Horseback, or in Coaches; but where the Deceas'd was distinguish'd by publick Merit,

Merit, they thought it a Piece of Respect due to him to attend his Funeral on Foot.

Q. What was the Order in which the Procession march'd?

A. The ordinary Way was for the Corpse to go first, and the Assistants to follow; the Relations going next the Corpse: And if any others were there, they follow'd it at some Distance. Sometimes the Men preceded, and the Women follow'd the Body, the former having their Heads uncover'd. I have already taken notice of the Manner of Military Burials.

Q. Whether did the antient Greeks inter or burn their Dead?

A. Both; but in latter times the most common Way was to burn the Bodies upon Piles; but in the more early Ages they seem to have only used Interment.

Q. Of what Form or Materials were these Piles composed?

A. They vary'd according to different Ages, Nations, People, and Circumstances of the Deceas'd, being neither built in one certain Form, or consisting of the same Sorts of Materials.

Q. Was the Body burnt alone upon this Pile?

A. After it was placed upon the Pile, they generally threw upon it a Number of Animals, which they burnt along with the Body. Men of Quality had often the Bodies of Slaves and Captives burnt along with their Corpses. They likewise pour'd a great Number of Ointments and other Conbustibles upon the Flames, that the Body might be more quickly consumed, which was esteem'd a singular Blessing.

Q. By whom was the Funeral-Pile lighted up?

A. By the nearest Relations or Friends of the Deceas'd, who upon that Occasion made most ardent

Prayers to the Winds, to assist in consuming the Body.

Q. Were no particular Ceremonies observed at the Funerals of Soldiers after the Pile was lighted?

A. I have already taken notice of some Peculiarities attending the Funerals of Soldiers: It is sufficient to add here, that their Troops, and the rest of the Company, marched round the Pile three times toward the Left, as a Mark of Mourning.

Q. What did the Assistants do while the Pile was consuming?

A. They pour'd Libations of Wine upon it, and call'd upon the Deceas'd by his Name.

Q. How did they extinguish the Embers upon the Pile's being reduced to Ashes?

A. By pouring Wine upon them, and then they collected the Bones and the Ashes.

Q. How did they distinguish the Ashes of the Deceas'd from those of the Creatures and Slaves who were burnt along with it?

A. The Body of the principal Person was placed in the middle of the Pile, and those of the others all round the Sides: So that the Bones and Ashes of the former falling down in the Centre, were easily distinguish'd from those of the latter.

Q. How did they dispose of these Ashes and Bones after they were gathered?

A. They were put into Urns, which were either of Wood, Stone, Earth, Silver or Gold, according to the Quality of the Deceas'd. If the Deceas'd was eminent for publick Virtue, the Urn was adorn'd with Garlands and Flowers. In all Cases it was cover'd with a Garment of some Cloth, to keep it carefully from the Light till it was deposited in the Earth.

Q. What

Q. What particular Customs did they observe when they interr'd their Dead?

A. The Bodies were laid in their Coffins, with their Faces upwards; and in that Posture they were laid in their Grave. *Plutarch* tells us, that the *Megarensians* placed their Dead towards the East; but it appears that the *Athenians*, and the other Nations of *Greece*, placed theirs towards the West, that they might face the rising Sun.

Q. How many Bodies did one Sepulchre generally contain?

A. Among the *Megarensians*, three or four; amongst the *Athenians* and the other Nations, only one, unless in Cases where great Affection or Friendship requir'd that two should be put in the same Grave or Urn together.

Q. Where had the antient Greeks their Sepulchres?

A. Amongst the private *Greeks* every Man generally had a Burying-place in his own House: Even in latter Ages they seem to have often buried the Dead within the Walls of their Cities; and the most publick Places in the City were allotted to those who had distinguish'd themselves for publick Services; but in latter Ages, the *Greeks* have buried their Dead without their Cities; only the *Spartans* by their Laws might bury in any Part within their Walls.

Q. Had every Family a particular Burial-Place?

A. Yes, and they thought it the greatest Misfortune to be deprived of one.

Q. Of what did the Burial-Place consist?

A. Antiently of a plain Cavern, or a Grave dug into a Rock, or the Ground; but afterwards they launch'd out into so great Extravagance in this Respect, by adorning the Graves with Monuments, Statues, Inscriptions, Architecture, &c. that the Le-

gislature was obliged to interpose and restrain the Expence.

Q. What were honorary Sepulchres among the antient Greeks?

A. They were erected in Memory of those who died in foreign Countries, who were cast away by Sea, or some way or other deprived of the Rites of Burial.

Q. How were honorary Sepulchres distinguish'd from others?

A. Commonly by the *Wreck of a Ship*, to signify that Person's Decease in a foreign Country.

Q. Were Sepulchres very venerable among the Greeks?

A. So venerable, that it was thought *Sacrilege* to violate them, and that such Violation would be attended with certain Ruin to the Transgressors.

Q. What was the Method of Mourning among the antient Greeks for the Dead?

A. Their Mourning was express'd in very different Manners; sometimes by abstaining from Banquets, and all Houses of Entertainment, and publick Places; by divesting themselves of all Richness or Gaudiness of Apparel, and wearing only Black; by muffling up their Heads if ever they were forced to come abroad, and by leaning them upon their Hands. As to their other Marks of Mourning, they are in common to all other Nations, and pretty much the same as they are now; only in *Greece* they had a particular kind of *Musick* adapted to Funeral Ceremonies.

Q. What other Marks of Respect did the antient Greeks institute to the Honour of their Dead?

A. Sometimes they pronounced Funeral Orations in Honour of the Deceas'd, sometimes they instituted

periodical Games to their Memory. All the *Greeks*, except the *Lacedæmonians* (who contemn'd such Superstitions) perform'd Lustrations, because they thought a dead Body convey'd Pollution. They likewise had Entertainments at the Houses of the Deceased's nearest Relations, to divert their Sorrow. They bedeck'd their Tombs with Herbs and Flowers, and particularly Myrtle: Sometimes they ran naked round their Tombs, and they often perform'd Sacrifices of black or barren Heifers, or black Sheep, to the Memory of the Deceas'd. But these Sacrifices were only perform'd to the infernal Gods.

Q. Why are the Images with Vessels of Water represented upon old Sepulchres?

A. Because when married Persons died, certain Women carried Water, and poured it out at their Graves. When a young Man died, a Boy performed this Ceremony: When a young Woman died, a Maid performed it. But these Honours were always performed the 9th and 30th Days after their Burial, and repeated upon any of their Friends Arrival who had been absent during the Solemnity. And it is to be understood, that the Magnificence and Exactness of all the foresaid Honours were in proportion to the Circumstances and Estimation in which the Deceas'd died.

SECT. VII.

Of the WOMEN.

Q. WHAT was the Duty of Wives among the Grecians?

A. This did not greatly differ from what it was about

about a hundred Years ago among ourselves; only they seem to have been kept at harder Discipline, obliged to more servile Offices, such as that of carrying Water, and more seldom suffer'd to stir abroad.

Q. Had they any particular Apartments in the Houses?

A. Yes; that Part of the House which was most distant from all Intercourse from without, such as the back Part or upper Part of the House; the fore Part and the lower Stories being allotted to the Man.

Q. Were all kinds of Women alike confined?

A. No; Virgins and Widows were more closely confined than any other, and the Apartments of the latter were commonly secured by Bolts and Bars. New married Women were likewise under closer Confinement than they were after they had had a Child. And this Confinement was sometimes so close, as to Maids especially, that they were not suffered to pass from one Part of the House to another without a Guardian. Upon the whole, if Women in Greece were indulged in greater Liberties than they were in some of the neighbouring barbarous Nations, that seems to have been owing to the good Nature or Politeness of the Husbands, Parents, or Guardians.

Q. In what manner did Women appear abroad?

A. Always with a Veil, which indeed was very thin, and they were generally attended by *Duenna's* or waiting Women, who had had the Charge of their Education in their Youth, and that of their Honour in their more advanced Years.

Q. Was this Charge always committed to Women?

A. No; old Men were thought to be no improper Guardians for the Honour of a Lady; and it was not

not uncommon to commit the Custody of their Virtue to Eunuchs.

Q. What was the common Employment of Women among the old Greeks?

A. That was much the same as now, Spinning, Weaving, and Needle-work.

Q. What was their Posture in Weaving.

A. Antiently they stood, but afterwards they seem to have contrived to weave sitting.

Q. What Conveniencies had they within Doors?

A. The Wives had their Dressing-Room, which seems to have been their Dining-Room likewise, together with their Room for working in; and the young Maids had a Room allotted for their Diversion.

Q. Were these Customs common to all the Greeks?

A. No; the very Reverse of these obtain'd among the *Lacedaemonians*, as we have seen in many Instances before.

Q. What Regulations did Women observe when they were with Child?

A. They were usually very liberal in conciliating the Favour of the Gods (especially those who presided over Generation) by Presents and Offerings.

Q. What Deity did they particularly address themselves to upon this Occasion?

A. To the Goddess *Eleutha*, who appears to be the same with *Lucina* or *Diana* of the *Romans*.

Q. What was the Province of this Goddess?

A. To give an easy Birth, this being thought a peculiar Vindication of the Lady's Honour, and a Token of the divine Favour.

Q. Did they look upon nothing else as a Token of divine Favour?

A. Yes; the bearing Twins.

Q. Who

Q. Who was the first Woman who practised the Art of Midwifery among the Athenians?

*A. One Agnodice, who disguising herself in Man's Cloaths, studied under a celebrated Professor. Upon discovering herself to her own Sex, they enter'd into a Combination to employ none but her. But being discover'd, she was impeach'd before the *Areopagus*, and her Life was saved only by the unanimous Intercession of all the Matrons in her favour.*

SECT. VIII.

Of some Miscellaneous CUSTOMS of the GREEKS.

Q. WHERE were the publick Assemblies of the Athenians held?

*A. In their old Forum, which lay in their *Ceraneus*, which was a kind of a large Square, adorned with magnificent Buildings.*

Q. Did this Forum serve no other Purposes?

A. Yes; for the chief Design of it was to buy and sell in it all sorts of Wares and Commodities; each particular Calling and Trade having a separate Part of it allotted for themselves, at such and such Times.

Q. Had the Trades People no other convenient Places for transacting their Business in?

A. Yes; they had publick Halls for each Trade, where they met and consulted of their own Affairs.

Q. In what Estimation were Trades and Manufactures at Athens?

A. In so great, that any Man might have an Action against another, who objected his Trade to him by Way of Reproach; and their great Men, sometimes even their Princes, were Merchants; even their greatest Philosophers thought it not at all inconsistent

ent with their Professions to follow Trade, as appears from the Instances both of *Solen* and of *Plato*.

Q. What were the Designs of the Gymnasia amongst the Greeks?

A. They were very grand Buildings capacious enough for holding some thousands of Persons; and they were the Places where Philosophers, Rhetoricians, Painters and Professors of all sorts display'd their Works and Qualifications; and the *Athletic Exercises* were likewise performed here.

Q. Of what Form were Theatres and Amphitheatres among the Greeks?

A. Theatres were somewhat more than half of a Circle, and Amphitheatres were nearly oval.

Q. What was the general Division of the Athenian People?

A. They were divided into Freemen, Sojourners, and Servants. The first were intitled to all the Privileges of their Country; the second, were tolerated in the Exercises of their several Occupations while they resided there: And the third were of two Sorts, either those who were free-born Citizens, but not having a Qualification of Property to give them a Right to a publick Suffrage, they were obliged to serve for Wages; the other kind were absolute Slaves with all their Posterity.

Q. What was requir'd of an Athenian to be intitled to the Freedom of the City?

A. At first, that one of his Parents should be *Athenian*; afterwards that both; but if he was admitted, it was required that he should have the Consent of at least 6000 Citizens by Ballot for his Admission.

Q. Of how many Days did the antient Greeks Year consist?

A. Of

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A. Of 360 Days, each Month consisting of 30.

Q. Who was the first Tragick Author among the Greeks?

A. *Thespis*, who carried his Machinery about upon a Cart.

Q. Wherein did it differ from the modern Tragedy?

A. In many Respects, but principally in its *Chorus*?

Q. What was the Chorus?

A. It is generally thought to have been an Interlude by Way of Soliloquy of Persons, supposed to be Spectators of the Play, upon the Theatre itself, or some other Way interested in the Subject of the Play.

Q. How many sorts of Magistrates were there at Athens?

A. Their general Division may be reduced to three sorts; first, those who were elected by the People in a lawful Assembly, by the holding up of Hands; 2dly, Those who were elected into their Offices by Lots: And lastly, extraordinary Officers, such as Surveyors of publick Buildings, or Highways, who were either nominated by all the People, or by particular Tribes.

Q. What were the most remarkable Punishments at Athens, inflicted on Criminals?

A. These did not greatly differ from those that are in use now in several Countries, and may be reduced to pecuniary Mulcts, publick Disgrace, the perpetual Loss of Liberty, by being reduced to the Condition of a Slave, Branding, Pillory, Imprisonment, Wooden Ruffs, and Stocks, perpetual Banishment, and Death.

Q. In how many manners did they put to Death?

A. By Beheading, Strangling, Poisoning, throwing

ing from a Precipice, beating to Death with Cudgels, Crucifying, throwing them into a deep Pit with Iron Spikes at the Bottom, Stoning to Death, which was inflicted on Adulterers, with several other Punishments, allotted to particular Crimes.

Q. Of what Nature were their Rewards?

A. These likewise varied according to the Degrees of Merit, consisting in the Privilege of having the first Place at all publick Shews and Entertainments, the Honour of having their Pictures or Statues erected in a publick Place; Crowns, which were conferred either by the People or the Senate; Immunities from publick Taxes and Duties, and a Maintenance at the publick Expence in the *Prytaneum*.

Q. Where did the Greeks generally meet to converse promiscuously together?

A. The better Sort met in the Baths, or under *Piazas*, but the meaner Sort in Tradesmens Shops, as with us.

Q. How many kinds of private Feastings had they?

A. Three: First, where every one clubb'd his Share, or appointed a Steward, who was to provide for the Whole, upon their Re-paying him, for which they pledged a Ring, or some other Pawn. 2dly, Marriage-Feasts, and lastly Entertainments, at which one Person only was at the Expence.

Q. In what manner did they salute their Guests?

A. Antiently they used to lay their Mouth upon the Eyes, and sometimes upon the Head, or Shoulder, or Neck; but Embracing was the most usual Salutation.

Q. What did they after Salutation?

A. The Master of the House, or Steward, had his Bill of Fare brought him by the Cook, containing the several sorts of Dishes they were to expect.

pect. They likewise used to crown their Heads with Garlands, made for the most Part of Myrtle, and all the time the Feast lasted, they kept burning Frankincense and Myrrh upon the Hearth.

Q. What Rules of Behaviour did they observe at Table?

A. These did not much differ from what is now observed among the polite Moderns; only in genteel Houses, and at very high Entertainments, it was the Custom for every Guest to have a Boy waiting on him, to whom he gave the choicest Bits to carry Home for him; and when they greased their Fingers, they wiped them upon a Piece of soft Bread, which they afterwards threw to the Dogs.

Q. How did the antient Greeks entertain a Stranger?

A. As soon as they saw him, they got him somewhat to eat; when he came to the Door, they both joined Feet on the Threshold, and there mutually engaged themselves to be true and trusty. When he came in, they called for the Stranger's Bottle, and drank to him in a Cup of Wine. Then the next Thing they presented him with was Salt; all the time of his being in the House, they made their own Daughters attend upon him, and fill his Drink; to bring him Water in a Bason and wash his Feet with their own Hands: They had a Table also to themselves, and Places at the Shews.

SECT. IX.

Of the ARTS and SCIENCES.

WHAT was the general Character of the Greeks as to Arts and Sciences?

A. It

A. It appears from those remaining Monuments, they had transmitted to Posterity, that, excepting the Discoveries which had been made in Natural Philosophy, they excelled all Mankind, who lived either before or since them.

Q. What are the Arts by which they are chiefly distinguished?

A. 1. Grammar. 2. Poetry. 3. Eloquence. 4. History. 5. Philosophy. 6. Mathematicks. 7. Musick. 8. Sculpture, and 9. Painting.

Q. What were the different Dialects of Language used by the Greeks?

A. The *Ionian*, the *Æolian*, the *Doric*, and the *Attic*; but besides these, there was a common Dialect.

Q. From whence did the Difference of these Dialects arise?

A. The *Ionians* and *Æolians*, two Clans of the *Greeks*, past over to *Asia*, and establishing themselves in their two Countries, the Language of their Posterity took a Tincture of that of the *Asiatics*. The *Doric* was more simple, and perhaps more antient than either, and probably prevailed in the primitive Ages. But the *Attic* Dialect, which was the utmost Refinement of their Language, prevailed in *Athens*, and its Territory; and so Enchanting were the Terms of that sweet Language, that even after the *Greeks* were subdued by the Arms of the *Romans*, the latter were subdued in their Turn by the Literature of the *Greeks*?

Q. What were the Poetry in which the *Greeks* excelled?

A. The Chief were Lyric, Epic, Dramatic, and Pastoral Poetry.

Q. What was the Original of Lyric Poetry?

A. It

A. It appears to have been peculiarly applied to divine Subjects, and the more Antient it was, it seems to have approached more near to the Turn and Numbers of the *Hebrew* Poetry; but afterwards, when the Imagination of their Poets became more sensualiz'd, this Poetry stooped to the lower Subjects of Love, Adulation, and the meaner Passions.

Q. Who were the most Eminent for this Poetry in Greece, and what were their Characters?

A. The Fame of *Linus*, *Orpheus*, and *Amphion* is eminent, but their History fabulous; *Stesichorus* excelled in Simplicity, and Morality. *Sappho* in the Sweetness, Delicacy, and Passion of her Odes; *Alcæus* in Spirit and Vivacity; *Simonides* in the grave, moving, and tender Parts of Composition. But *Pindar* has excell'd all in the Boldness, the Greatness, and the Majesty of his Design, the Variety of his Numbers, and the Happiness of his Execution; and *Anacreon* is perhaps still unequal'd in the Ease and Gaiety with which he wrote.

Q. Who was the Father of Epic Poetry among them?

A. Doubtless *Homer*, who, so far as we know, was the first that ever digested his Poem into a regular Plan, and has left us two Epic Poems, the *Iliad* and *Odyssey*, which are the utmost Effects of human Genius.

Q. What is the Design of these two Poems?

A. The *Iliad* paints the unhappy Effects of Passions when they become Masters of the Mind; and the *Odyssey* describes the Superiority of Virtue, when supported by Prudence and Resolution.

Q. Have we any other Epic Poems of the Greeks?

A. No: *Hesiod* cannot be properly called an Epic Poet, being somewhat betwixt the Pastoral and the Lyric.

Q. What

Q. What is the Difference betwixt Dramatic and Epic Poetry?

A. Epic Poetry is a Narration, and the Dramatic a Conversation?

Q. How many kinds of Dramatic Poetry were there among the Greeks?

A. Two: Tragedy and Comedy.

Q. What was Tragedy antiently in Greece?

A. It seems to have been only a simple Chorus, which rehearsed the Praises of Bacchus, with Dancing. And, as I mentioned before, the Performers of this Chorus were carried about by one Thespis, from Town to Town in a Cart.

Q. Who first improved upon this Chorus?

A. Æschylus invented Buskins and the Mask, and made his Actors mount upon a Theatre, and raised the Dignity of their Subjects. Sophocles and Euripides, added Pomp and Shew, and brought that Species of Poetry to Perfection.

Q. At what Æra did the Greek Tragedy flourish?

A. In the polite Age of 50 Years, which followed the Expedition of Xerxes into Greece.

Q. What was the Character of Æschylus?

A. His Ideas are elevated and noble, but often so much wrought up that they appear swelled. His Fictions are too incredible; his Characters too extravagant; his Images too large; and the Conduct of his Pieces too irregular.

Q. What is the Character of Euripides?

A. He excelled in the tender, soft, and moral Part of the Drama. The Impressions he makes are deep, and his Manner of conveying the most common Ideas, gives them a Turn of Sublimity and Importance.

Q. Where did the Excellency of Sophocles lie?

A. In

A. In touching the two great Ends of Tragedy, *Terror* and *Compassion*, which he seems to have done by knowing the *Variety* and *Extent* of the *Powers*, and the *Passions* of the human Mind. He likewise excells in the *Regularity* of his *Conduct*, and the *Justness* of the *Manners* he has brought upon the Stage.

Q. Who succeeded these great Poets?

A. *Lycophron*, *Sofistheus*, and others, but they were all of them unable to maintain the Dignity of the Theatre.

Q. Who were the most famous Writers of Comedies among the Athenians?

A. *Eupolis*, *Cratinus*, *Aristophanes*, and *Menander*.

Q. What was the Intention of Comedy in Greece?

A. It was intended not only to *expose*, *reform*, and *ridicule* private *Vices*, but to bring upon the Stage, and to *lash* the greatest *Ministers* and *Magistrates*, who were exprest by their very Name, and with *Masks* resembling their Features.

Q. What was the Consequence of this?

A. While this Liberty was in the Hands of the Poets I have already mentioned, it had a happy Effect upon the Publick. But when it fell into other Hands, who had neither *Virtue* nor *Wit* to give it its proper Turn, it degenerated into *Licentiousness*, and the Stage was put under a *Restraint*, even in the time of *Aristophanes*.

Q. What was the Consequence of this Restraint?

A. The Mask, after the *Life*, was taken away, and *fictionitious* Names introduced to *real* Characters.

Q. How was this Species of Comedy called?

A. The *Middle Comedy*, to distinguish it from the *first Manner*, in which *Aristophanes* wrote; and the *new Comedy*, which was introduced by *Menander*.

Q. What

Q. What was the Character of Menander?

A. Tho' we have little or nothing of his Writing remaining, yet it appears from the Testimony of all the Antients, that he must have exceeded all other Dramatic Poets in the *Genteelness* of his *Dialogues*, the *Purity*, of his *Language*, the *Justness* of his *Conduct*, the *Truth* of his *Manners*; but above all, in the *Delicacy*, yet *Strength* of his *Satire*.

Q. Have you any particular Authority to justify this Character of Menander?

A. I could bring the Testimonies of the most credible of all the Antients for this Purpose; but it is sufficient to mention the Testimony of *Julius Cæsar*, who was himself an excellent Poet and Critic; and in an Epigram address'd to his favourite Author *Terence*, he allows the latter to be but the *Half* of a Menander.

Q. Who were the most eminent Poets among the Greeks for Pastorals?

A. Theocritus the Sicilian, Moschus and Bion.

Q. What were their Characters?

A. Theocritus is distinguish'd for the *Sweetness* and *Simplicity* of his *Diction*, which, since his Time, has been the true Standard for *Pastoral*, and for drawing both his *animated* and *inanimated* Objects *just the same as they appeared*. By what we can learn of *Moschus* and *Bion*, their *Pastoral* rises to a *higher Strain*, their *Shepherds* appear more *polite*, tho' not less *passionate*, and their *Numbers* are more *sublime*, though not less *moving*.

Q. Were the Greeks famous for Eloquence?

A. Yes; so famous, that they have hitherto been unequal'd in it; and it was the great Step by which they rose in the State, especially at *Athens*.

Q. Give

Q. Give me the Names and a short Character of their principal Orators.

A. The persuasive Eloquence of Pericles was such, that he render'd himself in some measure arbitrary among his Countrymen, and had such a Command over their Passions, as to sway them to his Opinion, even contrary to their own Sentiments. The Character of his Eloquence seems to have been a great Conciseness of Expression, which yet open'd a wide Range for the Imagination; and by the Help of an animated Action, had a powerful Effect upon the Passions. Alcibiades seems to have copied him pretty close. Lysias was distinguished by the natural Turn of his Eloquence. Isocrates, by his Sweetness. Plato, by Elegance, Sublimity and Judgment. Hyperides, by the Liveliness of his Descriptions. Demosthenes, by Elevation and Vehemence, which he so artfully manages as to answer all the Ends of Persuasion. Æschinus was remarkable for Copiousness, Variety and Ornament; but their succeeding Orators were destitute both of Spirit and Virtue to keep up the Character for Eloquence which their Country had acquired under those great Masters.

Q. Did the Greeks excell in History?

A. At first they left the Care of that to their Poets; and the Prose-writers who succeeded them seem to have been rather rustic than simple, rather ignorant than plain in their Compositions; but afterwards they improved into the Perfection of this Way of Writing.

Q. Who were then their great Masters in History? and what were their Characters?

A. Herodotus was distinguish'd by Eloquence; Thucydides, by Nobleness of Style; and Xenophon united both those Characters. Ephorus and Theopompus both pre-

preserved the *Sweetness* of their Master *Isocrates*; but their *Geniuses* were different, the one requiring a *Carb*, and the other a *Spur*. *Timæus* the *Sicilian* was admired for the *Abundance* of his *Matter*, the *Variety* of his *Thoughts*, and the *Purity* of his *Expression*. They had likewise many other great *Historians*, whom it would be here too tedious to describe.

Q. Who was the first that taught Philosophy to the Greeks?

A. *Thales* the *Milesian*, who confin'd himself to *Physick*, *Geometry*, and *Astronomy*; but this System was greatly improved upon by his Disciple *Anaximander*.

Q. Who was the next great Philosopher who appear'd in Greece?

A. *Pythagoras* of *Samos*, who brought the *Mystical* Way of teaching Philosophy from *Egypt*, and taught in *Italy*, where many of the greatest Men in *Greece* and *Italy* submitted to his Discipline.

Q. Who was the next great Philosopher which Greece had to boast of?

A. *Socrates*, who tho' not prior in Time, was so in every other Respect, excepting the Knowledge of Natural Philosophy, which he despised, as having no immediate Tendency to mend the Heart of Man, which was the great Object of his Endeavour, and which he recommended equally by his Practice and his Precepts.

Q. Who succeeded Socrates in Fame?

A. *Plato*, his Disciple, who was much superior to him in Fortune. He apply'd Philosophy to the Reformation of States, as his Master had done to that of Individuals; and he shew'd, by the Influence which his Doctrine had upon the Court and Manners of

Dis-

Dionysius the degenerate Tyrant of *Syracuse*, of what vast Use true Philosophy may be in Civil Polity.

Q. Was there no other eminent Philosopher cotemporary with these great Men?

A. Yes; *Xenophon* the Historian, who was equally eminent with *Plato*, tho' upon different Principles. *Aristotle* lived under the Reign of *Alexander* the Great, and studied under *Plato*. And it will convey a sufficient Idea of the Merit of all those great Men, if we say, as we may with Truth, that they were not only the chief Philosophers in *Greece*, but the best that ever appear'd in the World.

Q. How came the Greek Philosophy to fall into Disrepute?

A. By the Loss of publick Liberty, which obliged its Professors to apply it to the Adulation and Flattery of their Tyrants.

Q. Were the Greeks famous for Mathematicks?

A. *Thales* and *Pythagoras* discovered some of the most valuable Principles in this Art. *Euclid* had the Merit of reducing it to that excellent Order, which no succeeding Age has yet been able to improve on; and it was owing to them and a great many other learned Men of *Greece*, that a Foundation was laid for those vast Discoveries that have been since made in this Science.

Q. What have you to say as to Greek Musick?

A. We have now no Specimen of it to produce; but it is certain that the Greeks knew more Powers of Sounds, and a greater Variety of Tones than we do, as appears from the Effect which their Musick, simple as it was, had upon the Passions.

Q. Were the Greeks eminent for Sculpture?

A. They seem to have been obliged for this Art to the Egyptians; but in process of time they excell'd

all the World, in it, no Age or Time having ever been able to arrive at their Perfection, as evidently appears from such of their Works as have come to our Hands, and those too, as we have Reason to believe, not of their most celebrated Masters,

Q. In what Degree of Eminence did they stand with regard to Painting?

A. In as great as they did in any of the other Arts, since we find Painters of such Eminence among them as to be distinguish'd by Kings and States. This appear'd in the Instances of *Apelles, Polygnotus, Zeuxis*, and other great Men, who brought this Art to Perfection, though none of their Works have come to our Hands.

F I N I S.



all the World, in its no Age or Time having ever
 been able to arrive at their Perfection, as evidently
 appears from such of their Works as have come to
 our Hands, and those too, as we have Reason to be-
 lieve, not of their most celebrated Masters.
 Q. Is not the Office of a Minister and the same with
 regard to Painting? A. No, it is not the same.
 A Minister is as they did in any of the other Arts,
 since we find Painters of such Excellence among them
 as to be distinguished by Kings and States. The ap-
 pearance of the Galleries of the Vatican, the Louvre,
 and other great Men, who brought into the
 Nation, though none of their Works have come to
 our Hands.



